MORNING POST.

EPIGRAMS.

AFTER reading one or two notes in the "Way of the World" on beautiful phrases to be culled from old, forgotten books, I sought in my library (writes a correspondent) for an antique, musty work of rare virtue, "The Courtier's Oracle," translated from the Spanish, and printed at the Sign of the Unicorn, 1694. It is a book of sparkling epigram by one Baltazar Gracian. I copy out a few of his great sayings: (1) Nothing is more unpleasant than continual pleasantness. (2) The *How* does much in all things. (3) He that knows a man's idols has the key to his will. (4) The true skill at play is to know how to discard. (5) The Crutch of Time does more business than the Club of Hercules. (6) A comedian is rich in applause, but low in esteem. (7) The way to have friends is to make friends. (8) The too much is always irksome. (9) Be thine own friend, and thou mayst live all alone. (10) The inexpressible *somewhat* is the soul of all qualities. This inexpressible somewhat, the author notes, the French call "Le je-ne-sais-quoi," and the Spaniards "El despejo." It is what we all "Charm."

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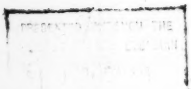

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THE

COURTIER'S ORACLE:

OR, THE

Art of Prudence.

Written originally in Spaniſh,

By *BALTAZAR GRACIAN*;

And now done into Engliſh.

LONDON:

Printed for *Abel Swalle*, and *Tim. Childe*, at the Sign of the *Unicorn*, at the Weſt-End of St. *Paul's*. 1694.

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Preface.

THE *Courtier's Oracle*, which is here preſented to the *Reader*, as it is an Abridgment of all the *Works* of that judicious and learned Spaniard *Baltazar Gracian*; ſo it carries in its own Title, an Abridgment of it ſelf, as not only pointing at the Subject it treats of, but alſo the Perſons for whoſe Uſe it is deſigned.

Oracles are the Glimmerings of a ſupernatural Light, which do rather dazzle than illuminate thoſe who are not both attentive and ſharp-ſighted: And therefore the *Maxims* which here bear that name, are not calculated for all degrees of Men, nor for all ſorts of Underſtandings. There is an Art of ſhort *Speaking*, no leſs than that of ſhort-hand *Writing*, and both are obſcure, but to the intelligent and thinking, who may draw conſiderable advantage from both. 'Tis an old Saying, *A Word is enough to the*

the Wise; and he that cannot crack the Shell, and taste the Kernel of a *Sentence*, tho' he may be wise in his own eyes, will never be reckoned so in the Judgment of Sages. A Proverb patly applied and well understood, makes a deeper impression upon the Minds of *understanding Men*, than a lank declamation adorned with all the Poesies and Flowers of *Rhetorick*. This made the learned and discerning Author affect a certain vigorous *Laconicism* in all his *Writings*, that made him highly *esteemed* by the *greatest Men*

of his own *Country*, and of *Strangers* alſo who *underſtood* his *Language*, thongh the *French* Author *Des Entreteins d' Ariſte & Eugene*, a leading Critick, counts him unintelligible, and by conſequence untranſlatable; but whether he be ſo or not in this *Tranſlation*, it is left to the Judgment of the Reader.

It may be made a Problem, perhaps, by ſome, whether *The Art of Prudence* be at this time ſeaſonably or not tranſlated and publiſhed in *Engliſh*; ſeeing to *inſtruct* and not to *inſtruct*, has great affinity with the anſwering

ſwering, and not anſwering a Fool in his folly, according to *Solomon*, and all the World are ſatisfied, that there is a vaſt number of more than ordinary *Fools*, and *mad Men* amongſt us at preſent. The Title and Deſign of the *Book*, I think, may ſalve the Doubt; for it is the *Courtier's Oracle*; not of him only who has the Honour to be actually in that Station, but of others alſo, who by knowing, and reflecting upon the Tranſactions of the World, may be capable, if not to ſerve the Publick, yet to live like Men

in their Generation; and to ſuch it cannot be unſeaſonable, if they have the ingenuity to act according to its Maxims, ſeeing in ſo doing they will find by experience, that when once the Ground is well known, one may hit the Jack with a Bowl that runs ſtreight, if it be their cuſtom to Bowl ſo, as well as with that which fetches the greateſt compaſs by its biaſs; and that a Man may be a Politician ſucceſsfully, and with applauſe, without forſaking the rational Rules of Morality and Religion, for the deceit-

deceitful Sophiſtry of Cunning and Artifice, which commonly ſoon or too late ſhews its own perniciouſneſs by the fatal Diſappointments of thoſe that practiſe it. For the unintelligent and head-ſtrong *Mobile*, that makes the greateſt part of Mankind, they have nothing to do with this *Book*; *Odi profanum vulgus & arceo*: The Author wrote not for them, well knowing that their inveterate Folly is not to be cured but reſtrained; and that as it is very eaſie by force of Words and long-winded Cant,

Cant, to preach them out of their Senſes, ſo it is as impoſſible by ſhort *Documents* to ſentence them into their Wits and Good Manners again, as to cure a *Chronical Hypochondriacy* by an Aphoriſm of *Hippocrates*, or a Spell of *Seneca*'s or *Plutarch*'s Morals. To theſe Animals then, for whom the *Bit* and *Bridle* is deſigned, the Diſcipline of the *Whip* is the beſt Doctrine; and nothing of this nature can be ſeaſonable or unſeaſonable, but as it may influence thoſe of the ſmaller number, who are their Riders, and ſpur them

them at their pleaſure: Now if theſe be ſo mad as to run upon Precipices, and ride over Rocks, thoſe *Maxims* can in this only be unſeaſonable; That they ſeaſonably taught them, what too late and unſeaſonably they were convinced of.

Vale.

THE

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THE

THE
Courtier's Oracle:
OR, THE
Art of Prudence.

MAXIM I.

Every thing is now at the point of its perfection, and an able Man at the higheſt pitch thereof.

THERE goes more to the making up of one Wiſe Man now-a-days, than in Ancient Times of ſeven: And at preſent there is more ſenſe requited for treating with one ſingle Perſon, than heretofore with a whole Nation.

MAXIM II.

Wit and a Genius

Are two Qualities wherein the Capacity of a Man conſiſts. To have one without the other, is to be happy but by halves. It is not enough to have a good underſtanding, there muſt be a *Genius* alſo to accompany it. It is commonly the ill luck of weak or aukward People to be miſtaken in the choice of their Profeſſion, of their Friends, and of the place of their Reſidence.

MAXIM III.

Not to be too free, nor open.

It is the *Admiration* of Novelty that makes events to be valued. There is neither pleaſure nor profit in playing ones Game too openly. Not to declare immediately, is the way to hold minds in ſuſpence, eſpecially in matters of importance, which are the object of univerſal expectation. That makes every thing to be thought a myſtery, and the ſecret of that raiſes veneration. In the manner of expreſſion one ought to have a care not to be too plain: and to ſpeak with open heart is not always convenient in converſation.

ſation. Silence is the Sanctuary of Prudence. A reſolution made manifeſt was never eſteemed. He that declares himſelf, is obnoxious to Cenſure: and if he ſucceeds not, he is doubly miſerable. We ought then to imitate the method of God Almighty, who always holds Men in ſuſpence.

MAXIM IV.

Knowledge and Valour club to the making of great Men.

Theſe are two qualities which render Men immortal, becauſe they themſelves are ſo. No Man is great but in ſo far as he knows: and when he knows, he can do all things. Man that knows nothing, is the World in darkneſs. Prudence and Strength are his Eyes and Hands. Knowledge is barren, if Valour do'nt accompany it.

MAXIM V.

To be always uſeful.

It is not the Gilder but the Adorer that makes the God. A Man of Parts had rather meet with thoſe who depend upon him, than that are thankful to him. To keep People in hope, is Civility; to truſt

to their Gratitude, Simplicity. For it is as common for Gratitude to be forgetful, as for Hope to be mindful. You get always more by this, than by the other. When one hath once drank, he turns his back upon the Well: ſo ſoon as the Orange is ſqueezed, it's thrown upon the ground. When Dependance ceaſeth, there's an end of Correſpondence, and of Eſteem alſo. It is therefore a leſſon of Experience, that a Man ought to endeavour always to render himſelf uſeful, nay even to his Prince; though he muſt not affect an exceſs of ſilence, to make others overſhoot themſelves, nor for his own intereſt render another Man's evil incurable.

MAXIM VI.

Man at the height of his perfection.

He is not born complete; but dayly improves in his Manners and Employment, until at length he arrive at the point of Conſummation. Now theſe are the marks by which we may know an accompliſhed Man: a quaint perception, readineſs in diſcerning, ſolidity of judgment, tractableneſs of will, and circumſpection in words and actions. Some never attain to that pitch, there is ſomewhat

what always wanting: and others arrive at it, but late.

MAXIM VII.

To have a care not to out-do ones Maſter.

All Superiority is odious, but in a Subject over his Prince, it is ever fooliſh, or fatal. An accompliſhed Man conceals vulgar advantages, as a modeſt Woman hides her Beauty under a negligent dreſs. There are many who will yield in good fortune, or in good humour; but no body will yield in Wit, and leaſt of all a Sovereign. Wit is the *King* of Attributes, and by conſequent, every Offence againſt it, is no leſs a Crime than Treaſon. Sovereigns would be witty in all things that are moſt eminent. Princes are willing to be aſſiſted, but not ſurpaſſed. Thoſe who adviſe them, ought to ſpeak, as if they put them in mind of what they forgot, and not as teaching them what they knew not. This is a leſſon that the Stars read to us, which though they be the ſparkling Children of the Sun, yet never appear in his preſence.

MAXIM VIII.

A Man never taken in Paſſion,

Is a mark of the ſublimeſt reach of Wit, ſeeing thereby a Man puts himſelf above all vulgar Impreſſions. It is the greateſt of Dominions to rule one's ſelf and Paſſions: That is the triumph of Free-will. If Paſſion ever ſieze the Mind, let it be without prejudice to our Employment, eſpecially if it be conſiderable. That's the way to prevent much Vexation, and to gain a high Reputation.

MAXIM IX.

To falſifie the Defects of one's Nation.

Water imbibes the good or bad Qualities of the Minerals through which it paſſes, and Man thoſe of the Climates where he is born. Some are more obliged than others to their Country, in that they have met with a more favourable Conſtellation in it. There is no Nation, how polite ſoever, but hath ſome original Failing, which their Neighbours, either out of caution or emulation, cenſure. It is the Victory of an able Man to correct, or at leaſt belye the Cenſure of theſe Failings. Thereby one acquires the glo-

rious

rious Renown of being ſingular, and that exemption from a common fault is the more eſteemed, that no body expects it. There are alſo Family-Defects, Defects of Profeſſion, Employment, and Age; which concurring all together in one and the ſame ſubject, render it an unſupportable Monſter, if they be not timely prevented.

MAXIM X.

Fortune and Renown.

The one is as fickle, as the other firm and conſtant. The firſt ſerves during life, and the other after death. The one reſiſts Envy, and the other Oblivion. Fortune is courted, and ſometimes obtained by the help of Friends. Renown is gained by Induſtry. The deſire of Reputation ſprings from Vertue. Renown hath been, and is the Siſter of Giants: It is always upon the extreams either of Applauſe or Execration.

MAXIM XI.

To converſe with thoſe from whom one may learn.

Familiar Converſation ought to be the School of Learning and Breeding. A Man

is to make his Maſters of his Friends, ſeaſoning the pleaſure of converſing with the profit of inſtruction. Betwixt Men of Wit, the Advantage is reciprocal. They who ſpeak are rewarded with the applauſe that is given to what they ſay; and thoſe who hear, with the profit they receive from it. Our own Intereſt inclines us to Converſation. A Man of ſenſe frequents the Company of good Courtiers, whoſe Houſes are rather the Theatres of Heroiſm, than the Palaces of Vanity. There are ſome Men, who beſides their being Oracles themſelves, that inſtruct others by their Example, are alſo ſo happy, that their Retinue is an Academy of Prudence and Breeding.

MAXIM XII.

Nature and Art: Matter and the Artiſt.

There is no Beauty without help, nor Perfection that is not apt to fall into Barbarity, if Art lend not an helping hand. Art corrects what is bad, and perfects what is good. Nature commonly denies us the beſt, to the end we may have recourſe to Art. The beſt Nature without Art, is but a Wilderneſs: And how great ſoever a Man's Talents may be, unleſs they be cultivated, they are but half-

Talents.

Talents. Without Art a Man knows nothing as he ought to do, and is clownish in every thing he ſets about.

MAXIM XIII.

To proceed ſometimes cunningly, ſometimes candidly.

Man's Life is a Conflict with the Malice of Man himſelf. An expert Man for Weapons uſes the ſtratagems of Intention: He never does what he ſeems to have a mind to do. He takes an aim, but that is to deceive the Eyes that look upon him. He blurts out a word in the air, and then does a thing that no body dream'd of. If he come out with a Saying, it is to amuſe the attention of his Rivals; and whilſt that is taken up in conſidering what he drives at, he preſently acts what never came into their Thoughts. He then, that takes heed not to be impoſed upon, prevents the cunning of his Companion by good Reflections. He always underſtands the contrary of what one would have him to underſtand, and thereby he immediately diſcovers the falſifie. He lets the firſt paſs go, and expects the ſecond or third with a good guard. And when afterwards his Artifice is known, he refines his diſſimulation, making uſe of Truth

Truth it ſelf to deceive by. To change his cunning, he changes his ground and battery. His Artifice is to have no more Art, and all his ſubtilty is to paſs from Diſſimulation to Candour. He, who obſerves it with a piercing Eye, knowing the Arts of his Rival, ſtands upon his guard, and diſcovers darkneſs under a veil of light. He unriddles a procedure the more myſterious, that every thing in it is ſincere. And thus the wiles of *Pytho* engage the candour of *Apollo*.

MAXIM XIV.

The thing and the manner of the thing.

The ſubſtance is not enough, unleſs it be cloathed with its circumſtances. An ill way ſpoils all, it even diſfigures Juſtice and Reaſon. On the contrary, a graceful way ſupplies all defects, it gilds a denial, ſweetens the ſharpneſs that is in truth, and ſmooths the wrinkles of old age. The *How* does much in all things. A free and diſengaged way charms the minds of Men, and makes the complete Ornament of life.

This Maxim is taken out of the third Chapter of the Author's Diſcreet, Del modo y Agrado. *And ſeeing that Chapter is*

is very inſtructive, the Reader, I hope, will not take it ill to have here an abſtract of it.

For this great Precept, ſays he, *Cleobulus* got the Reputation of the chief of the Wiſe Men. And, indeed, it is the chief of Precepts. But if to teach it was ſufficient for procuring the name of a Wiſe Man, nay, and of the chief of the Sages, what remains for him that ſhall put it in practice? For to know things, and not to practiſe them, is not to be a Philoſopher but a Grammarian.

In all things the circumſtance is as neceſſary as the ſubſtance, nay, and more. The thing that firſt preſents to us, is not the eſſence, but the appearance. By the outſide we come to the knowledge of what is within. By the bark of the manner we diſcern the fruit of the ſubſtance: inſomuch that we judge of Perſons whom we know not by their deportment.

The way and manner is that part of merit which moſt affects the attention. And ſeeing it is to be acquired, he that is without it is inexcuſable.

Truth has force; Reaſon authority; and Juſtice power: but they are without luſter if the graceful way be wanting; as with it every thing is ſet off with more advantage. It makes amends for all things

things, even for the defects of reaſon; it gilds flights, paints deformities, hides imperfections, and in a word, diſguiſes every thing.

Great Zeal in a Miniſter; Valour in a Commander; Learning in a Scholar; Power in a Prince; are not enough, unleſs theſe qualities be accompanied with that important formality. But it is in no employment more neceſſary, than in Sovereign Command. To be humane rather than deſpotick is in Superiours a ſingular way to engage. To ſee a Prince make Superiority yield to Humanity, obliges Subjects upon a double account to love him. He muſt reign in the firſt place over the wills of Men, and then over the reſt. Conciliate to thy ſelf the good will, and even the applauſe of all Men, if not out of inclination, at leaſt by art. For they who admire, mind not whether thy way be natural or adventitious.

There are many things which are worth but little in themſelves, and yet are eſteemed for their manner. By the help of that old things become new, and return into faſhion. If the circumſtances be of common uſe, they palliate the uncouthneſs of Antiquity. The reliſh of Men advances always, and never recoils. What is paſt takes not, and nothing but what

is new pleaſes it. Nevertheleſs, a little change may beguile it. Circumſtances make things grow young again, they cure them of the muſty ſcent, and the mouldineſs of *Too often*, which is always intolerable, and eſpecially in imitations, which can never riſe neither to the height, nor Novelty of the Original.

This is ſtill more obvious to be ſeen in the functions of the mind. For though things be very well known, yet they never fail to raiſe the Appetite, if the Orator and Hiſtorian hit upon a new way of ſaying or writing them.

When things are exquiſite, they cloy not, though they be even ſeven times repeated. But though they be not tedious, yet they are not admired. And therefore it is neceſſary to ſeaſon them, to the end they may excite attention. Novelty careſſes and charms the Palate. And objects are renewed merely by changing the Ragoe, which is the true art of pleaſing.

Two Men ſhall ſay the very ſame things, and yet the one ſhall pleaſe, and the other by the ſame means offend. So important it is to know the way *how*! So uſeful is a graceful manner, and ſo hurtful an unſeemly! Now if the want of a manner be ſo remarkable, what muſt that be which is actually bad, and deſignedly

deſignedly offenſive, and eſpecially in thoſe that hold a publick Poſt? Thy Clowniſh Air is but a ſmall defect, ſaid a Wiſe Man, and yet it is enough to make all People diſguſt thee. On the contrary, an external agreeableneſs promiſes a ſuitableneſs of mind; and beauty vouches for good humour.

The graceful manner ſo gilds and ſets off a *No*, as to make it more eſteemed than an ill ſeaſoned *Tea*. It ſo skilfully ſugars over truths, that they paſs for blandiſhments: and ſometimes when it ſeems to flatter, it undeceives, by telling People not what they are, but what they ought to be.

MAXIM XV.

To make uſe of Auxiliary-wits.

The happineſs of great Men conſiſts in having witty Men about them, who clear them from the difficulties of ignorance, by diſentangling their affairs. To entertain Wiſe Men, is a grandure ſurpaſſing the barbarous haughtineſs of that fame *Tigranes*, who prided himſelf in being ſerved by Kings, whom he had conquered. It is a new kind of Dominion to make thoſe our Servants by Art, whom Nature

Nature hath made our Maſters. Man has much to know, and but a ſhort while to live; and he lives not at all, if he know nothing at all. It is therefore a ſingular piece of skill to ſtudy without pains, and to learn much, by learning of all. When that is once done, you ſhall ſee a man ſpeak in a publick Aſſembly with the wit of many; or rather, you hear as many Sages ſpeaking by his mouth, as have before inſtructed him. Thus, the labours of others make him paſs for an Oracle, ſeeing theſe Sages fit his Leſſon for him, and diſtil into him the quinteſſence of their knowledge. After all, let him who cannot have Wiſdom for a Servant, endeavour at leaſt to have it for a Companion.

MAXIM XVI.

Knowledge and a right intention.

Both theſe together are the ſource of good ſucceſſes. A good Underſtanding with a bad Will, make a monſtrous Marriage. An ill intention is the poiſon of Humane Life, and is the more miſchievous when backed by knowledge. That's an unlucky Wit which is employed to do evil. Learning deſtitute of true judgment is double folly.

MAX-

MAXIM XVII.

Not to follow always one and the ſame Conduct.

It is good to vary, that you may fruſtrate the Curioſity, eſpecially of thoſe who envy you. For if they come to obſerve an uniformity in your actions, they will prevent your enterprizes, and by conſequent make them miſcarry. It is eaſie to ſhoot a Fowl that flies out-right, but not a Bird which is irregular in its flight. Yet it is not good to be always upon the intrigue neither; for at ſecond bound the cunning will be diſcovered. Jealouſie is upon the watch; there is much skill required to guard againſt it. A cunning Gameſter never plays the Card which his Adverſary expects, and far leſs that which he deſires.

MAXIM XVIII.

Application and Genius.

No body can be eminent without both theſe. When thoſe two parts concur, they make a great man. An ordinary Wit that applies it ſelf, goes farther than a ſublime mind

mind without application. Reputation is got by indefatigable labour. What coſts but little, is good for nothing. Some have wanted application even in the higheſt employments; ſo rare a thing it is to force ones Genius. To have rather be indifferent in a ſublime employment, than excellent in an indifferent, is a deſire rendred excuſable by Generoſity. But he is not to be pardoned who reſts ſatiſfied to be indifferent good in a ſmall employment, when he might excel in a great. One muſt have Art and a Genius then, which he is to complete by application.

MAXIM XIX.

Not to be too much blazed abroad by the noiſe of Fame.

It is the uſual misfortune of every thing that hath been much talked of, always to come ſhort of the perfection that men have imagined to themſelves. Reality can never equal imagination, ſeeing it is as difficult to have all perfections, as it is eaſie to entertain a notion of them. Since deſire is the Husband of imagination, it always conceives much more of things than they are in effect. How great ſoe-

ver perfections may be, they never match the Idea of them. And as men find themſelves fruſtrated of their expectation, ſo they undeceive themſelves inſtead of admiring. Hope always leſſens the truth. And therefore Prudence ought to correct it, by qualifying it ſo, that the enjoyment may ſurpaſs the deſire. Some beginnings of Credit ſerve to awaken the Curioſity, but not to endear the object of it. It is moſt honourable when the effect exceeds the notion and expectation. This rule holds not good in evil, wherein exaggeration ſerves to belye, calumny, and detraction with the greater applauſe, by making that appear tolerable which was thought to be abominable.

MAXIM XX.

Every Man in his time.

People of extraordinary and eminent merit depend on the Times. All have not had the Age they deſerved, and many who have met with that, have not had the happineſs to make the beſt of it. Others have been worthy of a better Age; which is an argument, that every thing that is good, does not always triumph. Things of this World have their ſea-

ſeaſons, and that which is moſt eminent, is obnoxious to the freakiſhneſs of Cuſtom. But it is always the comfort of a Wiſe Man, that he is Eternal. For if his own age be ungrateful to him, thoſe that come after do him Juſtice.

MAXIM XXI.

The Art of being happy.

There are rules of good Fortune; and Happineſs in regard of a Wiſe Man is not always fortuitous. His induſtry can help it forwards. Some think it enough to ſtand at the Gate of Fortune in a good poſture, and expect till ſhe open it. Others do better, and truſting to their confidence or merit advance farther on, ſo that by cajoling of Fortune, ſoon or late they gain her. However, according to right Philoſophy, vertue and application are the only Arbiters of a man's lot. For as imprudence is the ſource of all the croſſes of life, ſo Prudence is the cauſe of all its happineſs.

MAXIM XXII.

The Man that takes.

A gentile Education is the portion of men of Breeding. The knowledge of the

Affairs of the Time, good ſayings ſpoken to purpoſe, pleaſant ways of doing things, make the man of faſhion: and the more he excells in theſe things, the leſs he holds of the vulgar. Sometimes a ſign or geſture makes deeper impreſſion than all the documents of a ſevere Maſter. The art of converſing hath ſtood in greater ſtead to ſome, than the ſeven liberal Arts all together.

MAXIM XXIII.

To have no blemiſh.

There is no perfection without an *If*, or a *But*. There are but very few that want faults, either in manners or body. But there are a great many who are vain of the faults, which it would be eaſie for them to amend. When we ſee the ſmalleſt defect in an accompliſhed man, we ſay it's pity, becauſe one Cloud is enough to eclipſe all the Sun. Theſe defects are blemiſhes at which envy levels. It would be a notable piece of skill to change them into perfections, as *Julius Cæſar* did, who being bald, covered that defect under the ſhadow of his Laurels.

MA-

MAXIM XXIV.

To moderate ones own imagination.

The true means of living happy, and of being always eſteemed Wiſe, is either to correct it, or confine it. Otherwiſe it takes a Tyrannical Empire over us, and tranſgreſſing the limits of ſpeculation, becomes ſo very abſolute, that life is happy, or miſerable, according to the different fancies that it imprints upon us. For to ſome it repreſents nothing but pains and trouble, and through their folly becomes their Domeſtick Executioner. Others there are again, to whom it propoſes only pleaſures and grandures, delighting to divert them in dreams. And theſe are the effects of imagination, when not curb'd by reaſon.

MAXIM XXV.

A good Pryer.

To underſtand the art of reaſoning and diſcourſe, was heretofore the Science of Sciences: but that alone will not do now a-days, we muſt gueſs and divine, and eſpecially if we would undeceive our

ſelves. He that is not a good Pryer can never be a good Judge. There are Spies over the heart and intentions. The truths which import us moſt, are never told us but by halves. A man of Wit muſt dive into the meaning of them, checking his credulity in what appears advantageous, and giving the reins to believe as to that which is odious!

MAXIM XXVI.

To find out the weak ſide of every one.

That is the art of managing humours, and of gaining our ends upon men. It depends more upon skill than reſolution to know how to win upon the minds of People. There is no will that hath not its predominant paſſion, and theſe paſſions are different according to the diverſity of tempers. All men are Idolaters: ſome of honour, others of intereſt, and moſt part of their pleaſures. The skill is then, to know aright theſe Idols, if we would hit the weak ſide of thoſe who adore them. He that can do ſo, has the key of another man's will. We muſt move with the firſt mover; and that is not always the higher, but moſt commonly the lower faculty. For in this World the number of

thoſe who are irregular, is far greater than of thoſe who are not. We are firſt to know the Character of the Perſon, next feel his Pulſe, and then attack him by his ſtrongeſt Paſſion, which is his weaker ſide. That is a ſure way to gain the Party.

MAXIM XXVII.

To prefer Intention before Extenſion.

Perfection conſiſts not in quantity, but in quality. Of all that is very good, there is always but very little. That whereof there is much, is little eſteemed. And even amongſt Men, Giants paſs commonly for real Dwarfs, ſome value Books for their bulk, as if they were made rather to load the Arms, than to exerciſe the Mind. Extention alone could never exceed Mediocrity. And it is the Unhappineſs of Men that offer at every thing, to excell in nothing, becauſe they would excell in all. Intention gives an eminent Rank, and makes a Hero, if the matter be ſublime.

MAXIM XXVIII.

To have nothing that's vulgar.

He was a Man of an excellent diſcerning, whom it diſpleaſed to pleaſe many: Wiſe men are never fond of vulgar Applauſe. There are Camelions of ſo popular a Palate, that they take more pleaſure to ſuck in a groſs Air, than to ſmell the ſweet Zephyres of *Apollo*. Be not dazled at the ſight of the miracles of the Vulgar: Ignorants are always in a maze. That which makes the folly of the mobile admire, undeceives the diſcerning of the Wiſe.

MAXIM XXIX.

The upright Man.

One ought always to be on the ſide of Reaſon, and that ſo conſtantly, that neither vulgar Paſſion, nor any tyrannical Violence may be able to make him abandon the Party. But where is that Phœnix of Equity to be found? Sure ſhe has not many Adherents. There are many who publiſh her Praiſes, but will not admit her into their Houſes. Others follow her as far as Danger will permit; but when they come to that, ſome, like falſe Friends

Friends deny her; and the reſt, like Politicians, pretend they know her not. She, on the contrary, ſcruples not to fall out with Friends, with Powers, nay, and with her own intereſt: And there lies the danger of miſtaking her. The cunning ſtand neuter; and by a plauſible and metaphyſical ſubtilty, endeavour to reconcile their Conſcience with reaſon of ſtate. But an upright man looks upon that way of Trimming as a kind of Treaſon, thinking it more honour to be conſtant, than to be a Stateſman. He is always where Truth is; and if he ſometimes leave People, it is not that he is fickle, but becauſe they have firſt forſaken Reaſon.

MAXIM XXX.

Not to affect extraordinary, nor yet chimerical Employments.

That affectation ſerves only to attract contempt. Whimſie hath hatched many Sects; but a wiſe man ought to eſpouſe none of them. There are ſome ſtrange Palates, that like nothing of what others love. Every thing that is ſingular pleaſes them. It is true, that makes them to be taken notice of, but rather to be laughed at than eſteemed. Nay, thoſe who would be wiſe, ought to have a ſpecial care

care not to affect to be ſo. Upon far better ground ought they, who are of a Profeſſion, that renders the Profeſſors ridiculous. We name not here the Employments, ſeeing the contempt that every one has of them, makes them ſufficiently known.

MAXIM XXXI.

To know happy People, to make uſe of them, and the unhappy to avoid them.

Misfortune commonly is an effect of folly; and there is not a more dangerous Contagion than that of the Unfortunate. We muſt not open the door to the leaſt evil, for others, and thoſe greater too, which lie in ambuſh come always after. The true skill at play, is to know how to *diſcard*. The loweſt Card that turns up, is better than the higheſt of the former dealing. In doubts, there is no better expedient than to conſult the Wiſe; ſoon or late, that will anſwer our expectation.

MA-

MAXIM XXXII.

To have the Reputation of contenting every body.

That gives Credit to thoſe who govern. By that means Soveraigns gain the Good-will of the Publick. The only advantage they have, is, that they can do more good than other men. Thoſe are the trueſt Friends, who are made by reiterated Amities. But there are ſome of a humour of contenting no body, not ſo much becauſe that would be chargeable to them, as that their Nature is averſe from ſhewing kindneſs. In all things contrary to Divine Bounty, which communicates it ſelf inceſſantly.

MAXIM XXXIII.

To know how to be a denied Man.

If it be a great art to know how to refuſe Favours, it is a far greater to be able to deny one's ſelf in Buſineſs and Viſits. There are ſome troubleſome Employments that corrode the moſt precious Time. It is better to do nothing at all, than to be buſie to no purpoſe. It is not enough to be a prudent man, to make no Intrigues, but he muſt alſo avoid to meddle

meddle in them. We muſt not be ſo much at the devotion of others, as not to be more at our own. We are not to abuſe Friends, nor to require more of them than they are willing to grant. Every thing that is exceſſive is vicious, eſpecially in Converſation; and without that moderation, there is no preſerving of the Goodwill and Eſteem of others, on which Civil Decency depends. One ſhould uſe all his liberty in chuſing what is moſt excellent; but ſo, as he never offend againſt Judgment and Diſcretion.

MAXIM XXXIV.

To know one's own ſtrength.

That knowledge ſerves to cultivate the excellent, and improve common Endowments. Many would have become great men, had they known their true Talent. Strive then to know thine own, and join to it application. In ſome, Judgment has the advantage; and in others, Courage: moſt part lay a conſtraint upon their *Genius*; whence it is that they never excell in any thing. One is late in forſaking what Paſſion made him early eſpouſe.

MA-

MAXIM XXXV.

To weigh things according to their juſt value.

It is the only ruine of Fools, that they never conſider. Seeing they do not comprehend things, they neither ſee the damage, and profit, nor by conſequence trouble themſelves not about them. Some ſet a great value upon that which is but of little worth, becauſe they take all things the backward way. Many for want of ſenſe, feel not their diſtemper. There are ſome things on which one cannot think too much. The wiſe man reflects on all, but not on all alike. For he dives where there is any ground, and ſometimes he thinks there is more in the thing than he thinks of: So that his reflection goes as far as his apprehenſion went.

MAXIM XXXVI.

Not to engage in any Enterprize before one hath examined his own Fortune and Ability.

This experience is far more neceſſary than the knowlege of our Conſtitution. If it be the mark of a Fool to begin at forty

forty years of Age, to consult *Hypocrates* about his Health: He is a far greater Fool, who begins at that Age to go to the School of *Seneca*, to learn how to live. It is no small point to know how to govern one's Fortune, whether it be in waiting till she be in the good humour (for she loves to be waited on) or in taking her such as she offers. For she hath an ebbing and flowing, and it is impossible to fix her, being so regular and variable as she is. Let him who hath often found her favourable, not desist from importuning her, because it is usual with her to declare for the bold, and being courtly, to love the young. Let him who is unhappy withdraw, that he may not meet with the affront of a double repulse, in presence of a happy Rival.

MAXIM XXXVII.

To guess at the meaning of the little Hints that are given us by the bye, and to know how to make the best of them.

This is the delicatest part in humane Conversation; it is the finest Probe of the Recesses of the heart of man. There are some malicious and angry jirks dipt in the gall of passion: And these are imperceptible Thunder-bolts, that strike down those whom

whom they ſmite. Many times a word hath thrown down headlong from the Pinacle of Favour, thoſe whom the murmurings of a whole People combined againſt them could not ſo much as ſhake. There are other Words, or Hints, which produce an effect quite contrary; that is to ſay, which ſupport and encreaſe the Reputation of thoſe to whom they are addreſſed. But ſeeing they are cunningly glanced, ſo alſo are they to be cautiouſly received; For the ſecurity conſiſts in ſmelling out the intention, and the blow foreſeen is always warded.

MAXIM XXXVIII.

To be moderate in good Fortune,

Is the part of a good Gameſter, when Reputation lies at ſtake. A brave Retreat is as great as a brave Enterprize. When one hath acted great Exploits, he ought to ſecure the Glory of them, by drawing off in time. A continued Proſperity is always ſuſpected. That which hath its interruptions is the ſurer. A little ſharp with the ſweet, makes it reliſh better. The more Proſperities crowd one upon another, the more ſlippery they are, and ſubject to a reverſe. The quality of the pleaſure, makes ſometimes amends for the

the ſhortneſs of the enjoyment. Fortune is weary to carry one and the ſame man always upon her ſhoulders.

MAXIM XXXIX.

To know the nature and ſeaſon of Things, and to be able to make uſe of them.

The Works of Nature commonly attain to the point of their perfection. They encreaſe always by degrees, until they arrive at it; and ſo ſoon as they are come to that, decline again as faſt. On the contrary, the Works of Art are never ſo perfect, but that they ſtill may be more. It is the ſign of a quaint diſcerning to obſerve what is excellent in every thing: But few are capable of that, and thoſe who may, do not always do it. There is a point of maturity even in the fruits of the mind: And it is good to know that point, that we may make our beſt of it.

MAXIM XL.

To gain the love of all.

It is much to be admired, but it is far more to be beloved. The fortunate Planet contributes ſomewhat to that, but In-

Induſtry all the reſt. This perfects what the other did but begin. An eminent merit is not enough, though, in reality, it be eaſie to gain the affection, when one hath once gained the eſteem. He that would be beloved, muſt love, be beneficent, give good words, and ſtill ſhew better effects. Courteſie is the politick magick of great Perſons. One muſt firſt ſet his hand to great affairs, and then open it liberally to good Pens; alternately employ the Sword and the Paper: For the favour of Writers, who perpetuate great Exploits, is to be courted.

MAXIM XLI.

Never to exaggerate.

Never to ſpeak in Superlatives, is a ſign of a wiſe man; for that way of ſpeaking always wounds either Truth or Prudence. Exaggerations are ſo many proſtitutions of Reputation, in that they diſcover the weakneſs of underſtanding, and the bad diſcerning of him that ſpeaks. Exceſſive Praiſes excite Curioſity, and incite to Envy. So that if merit anſwer not the value that is ſet upon it, as it commonly happens; general Opinion revolts againſt the impoſture, and makes the flatterer and flattered both ridiculous. And

therefore a prudent man proceeds with a close rein, and chuses rather to offend by giving too little, than too much. Excellence is rare, and by consequent the value of it is to be well weighed. Exaggeration is a kind of lying: By Exaggeration one gets himself the Reputation of a man of bad discerning, and which is worse, of little Judgment.

MAXIM XLII.

Of the Ascendant.

This is a certain unaccountable force of Superiority, that springs from the Nature, and not from the Artifice, nor Affectation of him that has it. Every one submits thereto without knowing how, unless it be that one yields to the insinuating power of the natural authority of another. These Paramount Genies are Kings by merit, and Lions by a privilege that is born with them. They command the Heart and Tongues of others by a secret Charm, that makes them be respected. When such men have the other requisite Qualities, they are cut out for the chief movers of the Government Politick, in respect they can do more with a hint than others with all their efforts and reasons.

This

This Empire, ſaith the Author, in the Chapter *Del ſenorio en el dezir*, &c. is ſkotched out by nature, and finiſhed by art. All who have that advantage, find things ready done to their hands. Nay, Superiority it ſelf facilitates all things to them, inſomuch that nothing puzzles them, but in every thing they come off with Honour. Their ſayings and actions ſeem as great a gain as they are. An ordinary thing hath even appeared excellent, when ſeconded by that Empire. They who want that Superiority, enter diffidently upon affairs; which takes from them much of their gracefulneſs, eſpecially if it be obſerved. From diffidence immediately ſprings fear, which ſhamefully baniſhes aſſurance; and by conſequent action and reaſon loſe all their luſtre. That fear ſo abſolutely Tyrannizes over the mind, that it deprives it of all liberty. Inſomuch that reaſon is at a ſtand, words are frozen, and activity remains under an interdict.

The Aſcendant of him that ſpeaks, gains him at firſt the reſpect of him who hears. It makes the greateſt Critick give attention, and ſoveraignly ſways the Conſent of a whole Company. It furniſhes expreſſions, nay, and ſentences to the Perſon that ſpeaks; whereas fear

choaks the Words. Timidity is ſufficient to chill reaſoning ; and though it could overflow with a Torrent of Eloquence, yet the great cold of fear will put a ſtop to its courſe.

He that with native Authority enters into Converſation, has reſpect at his De votion before-hand: But he who comes to it with fear, accuſes himſelf of weak neſs, and confeſſes he is overcome: For which diffidence of mind he is deſpiſed or at beſt not much eſteemed of others. The truth is, a wiſe man ought to be re ſerved, and particularly, when he is no acquainted with his Company. He firſt tries the Ford, but eſpecially if he foreſee that it is deep.

Though it be both Civility and Duty to qualifie this imperious boldneſs, in ſpeaking to Princes and great men ; yet one muſt have a care of falling into the extremity of diſcompoſing Baſhfulneſs. There it is that a man ought to keep a mean betwixt Boldneſs and Confuſion, that he may neither be diſagreeable nor ridiculous. Let neither your fear be ſo great, as to make you loſe aſſurance, nor your boldneſs ſo ſawcy, as to forget reſpect.

That Superiority gliſters in all ſorts of People, but much more in great men. It

an Orator it is more than one circumſtance: It is eſſential to a Lawyer: In an Ambaſſador it is a glorious Quality; and a victorious Attribute in a Commander: but in a Prince it is the Ornament of perfection. It raiſes the price of all humane actions; and reaches even the countenance, which is the throne of comelineſs; and the gate alſo in ſuch a manner, that the ſteps of a man are the ſignatures of the character of his heart; and judicious Perſons delineate theirs by a noble way of acting and ſpeaking. For ſublime actions are of double value, when they are accompanied with majeſty.

Some are born with an univerſal power in all that they ſay and do. One would ſay that nature had made them the elder Brothers of mankind. They are deſigned to be Superiors in all things, if not in Dignity, at leaſt in Merit. A ſpirit of Dominion exerts it ſelf in them, even in their moſt common actions. All obey them, becauſe in every thing they excel. They rob the hearts, and ſo at firſt become the maſters of others; for their capacity is large enough for all things. And though there may be others ſometimes that have more Learning, Nobility, nay, and Vertue; yet ſtill they get the better on't by an Aſcendant, that gives them the

Superiority; ſo that if they be not in the right, yet at leaſt they make good their title by poſſeſſion.

MAXIM XLIII.

To ſpeak with the Vulgar, but to think with the Wiſe.

To go againſt the ſtream, is a thing wherein it is as impoſſible to ſucceed, as it is eaſie to be expoſed to danger. *Socrates* was the only man that could undertake it. Contradiction paſſes for an affront, becauſe it is a condemning of the Judgment of another. Malecontents multiply, ſometimes becauſe of the thing that is cenſured; and ſometimes becauſe of the Party that it had. Truth is known but of a very few, and falſe Opinions go current with the reſt of the World. One muſt not judge of a wiſe man by what he ſays, ſeeing ſometimes he ſpeaks at ſecond hand, that is to ſay, according to the common voice, though his judgment give the lie to the vulgar error. A wiſe man ſhuns as much to be contradicted, as to contradict. The more his judgment enclines him to cenſure, the more he has a care not to publiſh it. Opinion is free; it neither can nor ought to be forced. The wiſe man retires within

the Sanctuary of his ſilence, and if ſometimes he be communicative, it is but to a few, and thoſe the Wiſe.

MAXIM XLIV.

To ſympathize with great Men.

It is the quality of a Heroe to love a Heroe; it is a ſecret inſtinct that nature beſtows upon thoſe whom ſhe intends to conduct to Heroiſm. There is a kindred of hearts and inclinations, and the effects of it are by the vulgar attributed to enchantment. That ſympathy reſts not at eſteem, it proceeds to good Will, and at length arrives at affection: it perſuades without ſpeaking, and obtains without recommendation. There is an active and a paſſive, and the more ſublime, the more happy they are. The skill lies in knowing, diſtinguiſhing, and underſtanding how to make the beſt uſe of them. Without that inclination the reſt is good for nothing.

MAXIM XLV.

To uſe Reflection without abuſing it.

Reflection ought neither to be affected nor known. Artifice is to be hid, in as much as it is ſuſpicious, and all caution

more, becauſe it is odious. If Cheating be in vogue; double your vigilance, but without making it known, leſt that make People diſtruſtful. Suſpicion provokes to revenge, and ſets men upon thoughts of doing the hurt, that they never thought on before. Reflection upon the ſtate of Affairs, is a great help in acting. There is not a better proof of a man of ſenſe, than to be reflexive. The greateſt perfection of actions depends on the full knowledge with which they have been executed.

MAXIM XLVI.

To correct ones Antipathy.

It is our cuſtom to hate right or wrong, that is to ſay, even before we know what he is, whom we hate: and ſometimes that vulgar averſion, has the boldneſs to attack great Perſons. Prudence ought to keep it under. For nothing diſcredits us more, than to hate thoſe who deſerve to be beloved. As it is noble to ſympathize with Heroes, ſo is it diſgraceful to have antipathy againſt them.

MAXIM XLVII.

To ſhun Engagements.

Is one of the chief Maxims of Prudence. In large places there is always great diſtance from one end to the other. It is the ſame in great Affairs. We muſt jog on a good way before we come to ſee the end of them. And therefore the wiſe engage not willingly therein. They come to a rupture as late as poſſibly they can, ſeeing it is eaſier to wave the occaſion, than to get off, if engaged with honour. There are temptations of judgment, which it is ſafer to avoid, than to overcome. One Engagement draws a greater after it, and commonly there is a precipice hard by. Some men naturally, and ſometimes through a national fault, meddle in every thing,and engage inconſiderately. But he that takes reaſon for his Guide, proceeds alwa[illegible] with circumſpection. He finds greater advantage in not engaging, than in overcoming: and though ſome raſh blockhead may be ready to begin, yet he has a care not to make a ſecond.

MAXIM XLVIII.

The Man of a good Stock.

The more depth one hath, the more man he is. The inſide ought to be worth as much again as what appears outwardly. Some men have no more but a front, juſt like Houſes, which for want of a good foundation, have not been finiſhed. The entry ſpeaks the Palace, and the Cottage the Lodging. Theſe men have nothing that one can fix upon, or rather every thing is fixed with them. For after the firſt ſalutation the converſation is at an end. They make their complement of entry, as the *Sicilian* Horſes their Caracols, and then all of a ſudden are dumb. For words are ſoon drained when the Underſtanding is ſhallow. It is eaſie for them to deceive others, who like themſelves have nothing but a ſhew; but they are fops to [illegible]n of diſcerning, who preſently diſcover that they are empty within.

MAXIM XLIX.

The judicious and penetrating Man

Maſters objects, and is never maſtered by them. He preſently ſounds the bottom

tom of the profoundeſt depth. He knows very well how to make the Anatomy of men's capacities. Let him but look upon a man, and he'll dive into the depth of him, and know him throughly. He decyphers all the ſecrets of the cloſeſt heart. He is quick in conceiving, ſevere in cenſuring, and judicious in drawing his conſequences. He diſcovers all, obſerves all, and comprehends all.

That and the preceding Maxim have their Commentary in the Author's Diſcreet, ch. Hombre Juizioſo y notante, *where thus he ſpeaks.*

Momus reaſoned but very dully, when he would have had a little Window to be made in the heart of man. It would be of very little uſe to ſome men, who look through Perſpective-glaſſes. A good judgment is the principal key of another man's heart. It is to no purpoſe for ignorance to retreat into the Sanctuary of ſilence, and Hypocriſie into a whited Sepulchre, a judicious man diſcovers all, gueſſes at all, and penetrates into all. He at firſt diſtinguiſhes appearance from reality. He looks into the inſide, and reſts not on the vulgar ſurface. He decyphers the intentions and ends; for the key of Criticizing is in his poſſeſſion. Seldom hath deceit, and far leſs ignorance bragg'd of being

being too hard for him. That pre-eminence hath rendred *Tacitus* so famous in the particular, and *Seneca* so esteemed in the common. There is no quality more opposite to vulgar ignorance than this: it is sufficient alone to gain a man the reputation of discreet. The vulgar hath always been malicious, but never judicious: And though it says any thing, yet it understands not every thing. It seldom distinguishes truth from probability. Seeing it never bites but the bark, it swallows down all, without nauseating a lye. *And about two pages after.* A *yea* from those judges of merit and capacity, is worth more than all the acclamations of a People. And it was not without ground, that *Plato* called *Aristotle* his whole School; and *Antigonus* the Philosopher *Zeno*, the whole sum of his Renown. But it is to be observed that there is great difference betwixt censure and backbiting. For the one is grounded upon indifference, and the other upon malice. Our Aphorism enjoins not a discreet man to be satyrical, but to be intelligent: it prescribes not the condemning of every thing, which would be an insupportable extravagance of mind; but far less the approving all things, which is the silliest piece of Pedantry.

MA-

MAXIM L.

Never to loſe the reſpect which is due to ones ſelf.

One ought to be ſuch, as to have no cauſe of bluſhing in private. His own Conſcience ought to be a ſufficient rule of his Actions. A good man is more obliged to his own ſeverity, than to all Precepts. He refrains to do what is indifferent, for fear of wounding his own modeſty, rather than offending againſt the Authority of his Superiors. When one ſtands in awe of himſelf, he ſtands in no need of *Seneca*'s imaginary Tutor.

MAXIM LI.

The Man of a good choice.

A good choice ſuppoſes a good diſcerning and good ſenſe. Wit and Study are not ſufficient to make a happy life. There is no perfection, where there is nothing to be choſen. To be able to chuſe, and to chuſe well, are the two advantages of a good diſcerning. Many who have a pregnant and fertile wit, a ſtrong judgment, and much knowledge acquired by ſtudy, are at a loſs when they are to make a choice: it is fatal to them to hit upon the worſt,

worſt, and one would ſay, that they loved to deceive themſelves. It is then one of the greateſt gifts of Heaven, to be a man of a good choice.

MAXIM LII.

Never to be diſordered.

It is a great point always to be maſter of ones ſelf. A man thereby becomes excellent, and has the heart of a King, ſeeing it is very difficult to ſhake a great Soul. Paſſions are the Elementary humours of the mind: ſo ſoon as theſe humours exceed, the mind becomes ſick; and if the diſtemper riſe to the mouth, Reputation is much in danger. One ought therefore ſo to get the maſtery over himſelf, that he may never be accuſed of tranſport, neither in the height of proſperity, nor in the worſt of adverſity; but on the contrary make himſelf be admired as invincible.

MAXIM LIII.

Diligent and intelligent.

Diligence executes ſpeedily what intelligence projects ſlowly. Precipitancy is the paſſion of fools, who not being able to diſcover the danger, act at hap-hazard.

On

On the contrary, the wiſe treſpaſs in ſlowneſs, the common effect of reflection. Sometimes delay makes a well concerted enterpriſe to miſcarry. Speedy execution is the mother of good Fortune. He hath done much, who hath left nothing to be done till to morrow. It is a ſaying worthy of *Auguſtus : Feſtina lentè, make haſte ſlowly.*

MAXIM LIV.

To be a Man of metal.

When the Lion is dead, the Beaſts are not afraid. Brave men are not to be jeſted with. If one reſiſt not the firſt time, he'll far leſs reſiſt the ſecond, and it grows ſtill worſe and worſe. For the ſame difficulty that in the beginning might have been ſurmounted, is greater in the end. The vigour of mind ſurpaſſes that of the body, it muſt always be in a readineſs, as well as the Sword, to be made uſe of when occaſion ſerves. By that means we gain reſpect. Many men have had eminent qualities, who for want of a good heart, have been looked upon as dead, ſeeing they have been buried alive in the obſcurity of contempt. It is not without reaſon that Nature hath given Bees both honey and a ſting, and the body

body of man alſo both nerves and bones The mind then, muſt alſo have ſome mixture of ſweetneſs and reſolution.

MAXIM LV.

The Man that can wait with patience.

Never to be too forward nor paſſionate, is the ſign of a free and unconfined heart. He that is maſter of himſelf, will ſoon be of others. We muſt traverſe the large carriere of time, before we come to the centre of occaſion. A rational temporizing ripens ſecrets and reſolutions. The crutch of time does more buſineſs than the Club of *Hercules*. God himſelf when he puniſhes us, makes not uſe of the rod, but of the ſeaſon. It was a good ſaying of *Philip* the ſecond of *Spain: Time and I are good enough for other two.* Nay, Fortune rewards with intereſt thoſe who have the patience to wait for her.

The Author in the third Chapter of his *Diſcreet*, having given an allegorical deſcription of the triumphant Chariot of *Expectation*, drawn by *Remora's*, and of her Throne made of the ſhell of a *Tortoiſe*; and having told, how that Chariot was on a day attacked by a Squadron of Monſters, which were blind paſſion, undiſcreet engagement, imprudent haſte, fool-

fool-hardineſs, inconſideration, precipitation and confuſion: *Expectation*, ſays he, knowing the greatneſs of the danger, commanded *Retention* to make hault; and *Diſſimulation* to amuſe the Enemies, whilſt ſhe ſhould conſult what was beſt to be done.

The wiſe *Bias*, chief Servant to that great Miſtreſs of her ſelf, adviſed her to imitate *Jupiter*, whoſe Thunderbolts would have already been all ſpent, if he had not had patience. *Lewis* XI. King of *France*, was of the Opinion that ſhe ſhould diſſemble as he had done, who never taught his Son any other Grammar, nor other Politicks. *Don John* II. King of *Arragon*, repreſented to her, that till then the *Spaniſh* delaying had wrought more than the *French* haſte. The great *Auguſtus* recommended above all things, and inſtead of all, his *Feſtina Lenté*. The Catholick King *Don Ferdinand*, as a Prince of Politicks, wherein *expectation* is well verſed, ſpake more largely. One muſt, ſaid he, be maſter of ones ſelf, and then he'll quickly be of others. Temporizing ſeaſons reſolutions, and ripens ſecrets: whereas precipitation always begets untimely births that never attain to the life of immortality. One muſt think leiſurely, and execute ſpeedily. All dili-

gence that is not directed by ſtaidneſs runs great risk. Things eſcape from it, as eaſily as they fall in its way: and ſometimes the reſounding of the fall is the firſt ſignal of their being laid hold on. *Expectation* is the fruit of great hearts; and abounds in good ſucceſſes. Men of little courage can neither keep time nor ſecrets. And then he concludes with that Catalan Oracle: *God makes not uſe of the rod but of the ſeaſon.*

MAXIM LVI.

To find out good expedients

Is the effect of a happy quickneſs which is no more puzled at any thing than as if nothing happened fortuitouſly. Some after long plodding, are ſtill miſtaken in every thing; and others hit upon expedients for all things, without thinking on them before. Theſe are characters of *Antiperiſtaſis*, that never ſucceed better than in a plunge. Theſe are Prodigies that do every thing well upon the ſpot, and all things ill which they have premeditated. What they hit not upon at firſt, they never hit upon. Such People have great Reputation, becauſe by the quickneſs of their thoughts, and the ſucceſ

ceſs of their enterpriſes, men judge their capacity to be Prodigious.

Promptitude, ſaith the Author, in his *Diſcreet*, Chap. *Tener buevos repentes*, is the Mother of good Fortune. Unpremeditated hits proceed always from a high-flown mind. *And ſome lines after.* If eſteem be due to all that is pertinently done or ſaid, a pat expedient found out at the nick, deſerves applauſe. Readineſs and ſucceſs give a double value to things. Some think much, and nevertheleſs ſtill fail; and others ſucceed in all things, without thinking on them before. The quickneſs of wit ſupplies the defect of a deep judgment. What offers at firſt anticipates conſultation. There is nothing caſual for ſuch men, inaſmuch as the preſence of mind ſtands them inſtead of forecaſt. *Extemporaries* are the gentile feats of a good diſcerning, and the loadſtone of admiration. Ordinary actions unpremeditated, make a greater ſhew than high deſigns that have been concerted. *And a page after.* One ſingle extemporary hit was enough to procure *Solomon* the renown of being the wiſeſt of men. By one word he rendred himſelf more redoubtable, than by all his power. *Alexander* and *Cæſar* deſerved to be the elder Sons of Fame, the one by be-

thinking himſelf to cut the Gordian Knot and the other by ſaying when he fell, *It is a good ſign that* Africa *is under me*. Two *Extemporaries* were as good to both, as the Conqueſt of two parts of the World. That eſſay gave a ſpecimen if they were capable of ruling the Universe.

If a ſudden repartee hath always been plauſible, a prompt reſolution deſerves well to be applauded. A happy promptitude in the effects, ſhews an eminent activity in the cauſe. Promptitude in conceiving, is a ſign of ſubtilty, and readineſs in finding out good expedients is a proof of Wiſdom ſo much the more to be eſteemed, that there is a great diſtance betwixt vivacity and prudence and betwixt wit and judgment.

It is a perfection no leſs neceſſary than ſublime in Generals of Armies, and brave men, inaſmuch as their actions and executions are for moſt part all ſudden and tranſitory, by reaſon of the many fortuitous caſes that have neither been foreſeen nor conſulted; and ſo muſt be ordered according as occaſion offers: wherein conſiſts the triumph of their preſence of mind and by conſequent the whole aſſurance of their Victories.

But it becomes Kings better to think, becauſe all their actions are eternal. They are to conſider for many, and conſequently have need of much Auxiliary Prudence, that they may ſecure the publick repoſe. They have time, and their Beds, where they let their reſolutions ripen. They ſpend whole nights in thinking, that they may ſpend the days in ſafety. In a word, they labour more with the head than with the hands.

And in the third Chapter of a Heroe, He thus ſpeaks.

The ſayings of *Alexander* are the *Flamboes* of his deeds. *Cæſar* was equally prompt in thinking and in acting. The promptitude of the mind is as happy as that of the will is dangerous. It furniſhes wings for ſoaring to the height of grandure. With theſe wings many have raiſed themſelves from the centre of obſcurity to the orb of the Sun.

If ſubtilty reign not, it deſerves, at leaſt to accompany thoſe who reign. The ordinary ſayings of a King are Crowned points of Wit. The treaſures of Princes often fail; but their witty ſayings are everlaſtingly preſerved in the repoſitory of Fame. Brave men have gone farther ſometimes with one word, than with the force of their Arms, Victory being the

ordinary reward of a ſhot of wit. The King of Sages, and the wiſeſt of Kings, acquired that reputation by the ready expedient, which he found out in the greateſt of all differences, which was to plead for an Infant. And this ſhews that wit is uſeful to give credit to Juſtice.

MAXIM LVII.

The ſureſt Men are Men of Reflection.

What is well, comes always in good time. What is incontinently done, is ſoon undone. That which is to laſt to eternity, ought to be an eternity a making. Perfection is the only thing that is minded, and nothing laſts but what is perfect. All that proceeds from a profound Underſtanding, endures for ever. What is worth much coſts much. The moſt precious Metal is the lateſt in coming to perfection, and the heavieſt.

Soon enough, if well enough, ſaid a wiſe man. We examine not how long one has been a doing of a work, but if it be well done. That only makes it valuable. *Faſt* and *ſlow*, are accidents which are unknown or forgotten: whereas *Well* is permanent. What is done in a trice, will be undone all of a ſudden. It ſoon ends, becauſe it was ſoon finiſhed. The

more

more the Children of *Saturn* come before the time, the faſter he devours them. That which is to laſt for eternity, ought to be an eternity in coming. *Gratian* in his *Diſcreet*, Chap. *Tener huevos repentes.*

Apelles ſaid to a Painter, who bragg'd that he ſpent but little time in making his Pictures: *That is eaſily believed, becauſe it is ſeen.* The famous *Michael Angelo*, who was very long about his Works, ſaid, that in arts haſte was good for nothing, and that as Nature takes much time in forming Animals, that are to laſt long: ſo Art that ſtrives to imitate Nature, ought to work leiſurely, it being impoſſible for man to do any thing that is excellent in haſte.

MAXIM LVIII.

To ſhape ones ſelf according to People.

One muſt not ſtrive to ſhew his parts alike with all People, nor employ greater force than the occaſion requires. There muſt be no profuſion neither of knowledge nor power. The skilfull Fowler throws no more meat to the Birds than what is neceſſary to catch them. Have a ſpecial care not to make oſtentation of every thing, for you'll ſoon come to want

admirers. Some new thing is to be kept in ſtore, that we may appear with to morrow: every day a freſh proof, is the way ſtill to keep in credit, and to be the more admired, that ſo one never ſhews the bounds of his capacity.

MAXIM LIX.

The Man that makes himſelf to be deſired and regretted.

If a man enter the houſe of Fortune by the gate of pleaſure, he comes out commonly by the door of vexation. It is greater art to get out happily, than to enter it with popular applauſe. It is the ordinary lot of fortunate People to have moſt favourable beginnings, and then a tragical end. Felicity conſiſts not in having the applauſe of the People at ones entry: for that is an advantage which all that enter have. The difficult matter is to have the ſame applauſe at ones *exit*. You ſee but very few who are regrated. It ſeldom happens that they who go out, are accompanied with good fortune. For it is her pleaſure to be as ſurly to thoſe that go, as ſhe is civil and careſſing to thoſe who come.

The ſame applauſe, ſays he in his *Diſcreet*, Chap. *Hombre de buen dexo*, that

that one hath had in the beginning, makes the murmuring the greater at the end. The fronts of Offices are all magnificent, but never the back parts; entries into Dignities are Crowned like Victories, but the goings off are attended with curſes.

What ſtrange applauſes to an Authority that begins, whether becauſe of the pleaſure that People take in changes, or of the hopes that every one hath to obtain particular favours! but when it expires, alas, what ſilence! nay, and ſilence would ſtand inſtead of a favourable acclamation too.

Prudence applies it ſelf wholly to end things well. It is far more attentive how to come out, than in liſtening to the applauſes of an entry. A vigilant *Paſtnurus* governed not his Veſſel by the head, but by the ſtern. There he keeps himſelf, that he may conduct her through the voyage of this life: all the diſgrace, (and as he ſays in the beginning of that Chapter) all the race of misfortune remains for the end, as all the bitterneſs is at the ground of the potion. The precept of that *Roman* for beginning and ending was excellent, who ſaid that he had obtained all Dignities before he deſired them, and had left them all, before

they

they were desired by others. Misfortune is sometimes the punishment of immoderation. It is the comfort of the Wise, that they have retired before Fortune withdrew. Heaven it self hath employed that remedy in favour of some Heroes. *Moses* disappeared, and *Elias* was taken up, that so they might end in triumph.

MAXIM LX.

Good sense.

Some are born Prudent, by a natural inclination they enter into the way of Wisdom, and they are got almost half way at first. Their reason ripens with age and experience, and at length they attain to the highest degree of judgment. They startle at capriciousness, as a temptation of their prudence, but especially in matters of State; which by reason of their extreme importance, require the strictest circumspection. Such men deserve to sit at the helm of Government, or at least to be Counsellors to those who hold it.

MAXIM LXI.

To excell in the excellent

Is a thing very singular in the plurality of perfections. There can be no

Heroe

Heroe without ſome extreme ſublimity. Mediocrity is not an object big enough for applauſe. Eminence in a high employment diſtinguiſhes from the vulgar, and raiſes one to the category of rare men. To be eminent in a low profeſſion, is to be great in little, and ſomething in nothing. What is moſt delectable is leaſt ſublime. Eminence in high matters is as a character of Sovereignty, which excites admiration, and conciliates good will.

MAXIM LXII.

To make uſe of good Inſtruments.

Some make the quaintneſs of their wit to conſiſt in employing bad inſtruments. A dangerous point of honour, and worthy of an unhappy iſſue. The excellence of the Miniſter hath never leſſened the glory of the Maſter: on the contrary, all the honour of the ſucceſs rebounds upon the principal cauſe; and in like manner all the blame. Fame ſounds always the praiſes of the firſt Authors. It never ſays: *That Man hath had good or bad Servants*; but, *That he hath been a good or bad Workman.* One muſt therefore endeavour to chuſe his Miniſters well, ſince on them depends the immortality of Reputation.

MA-

MAXIM LXIII.

The excellence of Primacy.

If Primacy be backed by Eminence, it is on a double account excellent. It is a great advantage to have the hand at play, for that gives the better on't, if the Cards be equal. Several had been the Phœnix of their Profeſſion, if others had not gone before them. The firſt have the birthright in the inheritance of reputation, and there remains but a ſcanty portion of the Juniors, nay and that too conteſted. It is to no purpoſe for thoſe to fret, they cannot baffle the Opinion which the World hath, that they do no more but imitate. Great ſpirits have always affected a new way for attaining to excellence: yet ſo, that Prudence hath always been employed for their guide. The Wiſe by the novelty of their enterpriſes get themſelves to be liſted in the Catalogue of Heroes. Some had rather be the Captains of the ſecond form, than the ſeconds of the firſt.

MAXIM LXIV.

To vex as little as may be

Is a moſt uſeful Science. It is as the Midwife to all the happineſs of life. It is good for nothing either to give or receive bad tidings. We are only to give entry to thoſe that aſſwage trouble. There are ſome who employ their Ear only in hearing flatteries; others pleaſe themſelves to liſten to falſe reports; and ſome cannot live ſo much as one day without ſome vexation, no more than *Mithridates* could without poiſon. Nay, it is a far greater abſurdity for one to be willing to diſturb himſelf as long as he lives, that he may once give ſatisfaction to another, how cloſely ſoever he may be linked to him. We muſt never offend againſt our ſelves, to comply with him, who adviſes, and keeps off at a diſtance. It is therefore a rational and uſefull leſſon, that as often as it is put to thy option to pleaſe another or diſpleaſe thy ſelf, thou'lt do better to let another be diſcontented, than to become ſo thy ſelf, and that without remedy.

MAXIM LXV.

The quaint and critical Judgment.

The Judgment is cultivated as well as the Wit. The excellence of underſtanding refines the deſire, and then the pleaſure of enjoyment. The extent of the capacity is meaſured by the niceneſs of the Judgment. A great Capacity ſtands in need of a great Object to give it content, as a large ſtomach requires proportionable food, ſo high minds demand elevated matters. The nobleſt objects are afraid of a delicate judgment, perfections that are generally eſteemed, dare not hope to pleaſe it. Seeing there is but very little without defect, one ought to be very ſparing of eſteem. Judgments are formed in Converſation; and we make another man's Judgment our own by frequenting his Company. It is then a great happineſs to have commerce with Perſons of an excellent Judgment. Yet we muſt not make profeſſion of eſteeming nothing at all: For that is an extreme Folly, and an affectation more odious than a depraved Palate. Some would have God to make another World, and other Beauties, to ſatisfie their extravagant and whimſical Fancies.

MA-

MAXIM LXVI.

To take good Meaſures before one undertakes.

Some eye the project more than the event; and nevertheleſs direction is not a ſufficient ſurety to ſave one from the diſhonour that attends an unfortunate Iſſue. The Conquerour has no account to give. There are but a few who are capable to examine the Reaſons and Circumſtances, but every one judges by the Event. And therefore a ſucceſsful man never loſes his Reputation. A happy end crowns all, though wrong means may have been uſed for attaining to it: For it is art to go contrary to Art, when otherwiſe one cannot compaſs what he intends.

MAXIM LXVII.

To preferr plauſible Employments.

Moſt things depend upon the ſatisfaction of others, Eſteem is to perfections, what the Zephyres are to Flowers; that is to ſay, nouriſhment and life. There are ſome Employments generally applauded, and others, which though they be high, yet are not courted. The former gain

gain the good-will of all, becauſe they are managed in ſight of all People. The others are more majeſtous, and as ſuch, attract more veneration: But becauſe they are undiſcernable, they are the leſs applauded to. Amongſt Princes, the victorious are the more celebrated: And hence it is that the Kings of *Arragon* have been ſo famous, by their Titles of Warriours, Conquerours, Magnanimous. Let a man of merit, if he would eternize his memory by general applauſe, chuſe then ſuch Employments, wherein every one hath ſome knowledge, and all have a ſhare.

Some, ſays the Author, in the Eighth Chapter of his *Hero*, preferr difficult Employments before others that are more plauſible, the admiration of ſome choice men being more charming to them, than the applauſe of a great many in the crowd. They call plauſible enterprizes the miracles of the ignorant. The truth is, few men know the difficulty and excellence of a great undertaking; but ſeeing theſe are ſublime Spirits, for all they are ſo few, they fail not to put them in vogue. What is plauſible is eaſily known, it familiarizes it ſelf to the ſenſes; but then the applauſe it receives, is ſo much the more vulgar, that it is univerſal. The daintineſs of the

ſmall

ſmall number carries it over the multitude of the vulgar. Nevertheleſs, it is the character of a fine Wit, to bribe common attention by the charm of plauſibility; ſince Eminence dazling the Eyes of all, ſettles Reputation by common conſent. We muſt eſteem what moſt eſteem. The excellence of plauſible actions is conſpicuous; whereas thoſe which are above the ordinary reach, are never ſo evident, but that they are ſtill very metaphyſical, being no ways illuſtrious but by the *Ideas* that men conceive of them. I call that plauſible which is acted in view, and to the ſatisfaction of all People, and hath always reputation for a baſis. Whereby I exclude ſome Employments that are as void of credit, as they are full of oſtentation. A Comedian is rich in applauſes, but poor in eſteem. In the functions of the mind the plauſible hath ever had the honour. A polite and ſmooth running diſcourſe tickles the ears, and charms the underſtanding: On the contrary, a dry, bombaſt, metaphyſical expreſſion offends or cloys the hearers. And in his *Diſcreet*, Chap. *Hombre de buena election*: There are, ſaith he, Employments, the chief exerciſe whereof conſiſts in chuſing, and which depend more upon others, than upon the practiſer; as are all ſuch whoſe

end is to teach and pleaſe. Let the Orator then preferr plauſible arguments. The Hiſtorian mingle the pleaſant with the uſeful; and the Philoſopher the ſpecious with the ſententious. Let them all ſtudy to fit the univerſal reliſh of others; which is the true method of chuſing: For it is the ſame as in a Feaſt, where the Diſhes are not dreſs'd for the palate of the Cooks, but of the Gueſts. What ſignifies it, that the matters exceedingly pleaſe the Orator, if they be not reliſhed by the Hearers for whom they are prepared?

——— *Nam cœnæ fercula noſtræ,*
Malim convivis, quam placuiſſe cocis,
Saith *Martial*

MAXIM LXVIII.

To inform, is far better than to put in mind.

Sometimes we are to rememorate, ſometimes adviſe. There are many who fail to do things which would be excellent, becauſe they thought not of them. Then it is that a good advice is in ſeaſon, to make them conceive what is important to be done. It is one of the greateſt Talents of a man, to have a preſent mind to think on what he hath to do, for want

whereof many affairs miſcarry. He then that comprehends, is to carry the light; and he that needs to be lighted, ought to make application to the other. The firſt ought to be ſparing, and the other diligent. 'Tis enough for the former to clear the way for the latter. This is a very important Maxim, and profitable for him that inſtructs: And in caſe his firſt leſſon be not ſufficient, he ought with pleaſure to proceed. Having once conquer'd the *Nay*, he muſt dexterouſly catch hold of a *Yea*: For it often happens, that nothing is obtained, becauſe nothing attempted.

MAXIM LXIX.

Not to be of the Humour of the Vulgar.

He is a great man that gives no admiſſion to popular impreſſions. It is a leſſon of Prudence to reflect upon ones ſelf, to know ones own inclination, to prevent it, and even to go to the other extremity, that one may find the poiſe of Reaſon betwixt Nature and Art. The knowledge of ones ſelf is the beginning of amendment. There are ſome Monſters of Impertinence, who are now of one humour, and by and by of another; and change their Opinions as their Humours. They engage in quite contrary affairs, being

always hurried away by the impetuosity of that civil Torrent, which not only corrupts the will, but also the knowledge and judgment.

A great Capacity (saith the Author, in the Chapter, *No rindirse al Humor*, of his *Discreet*) is never carried with the flux and reflux neither of humours, nor of passions: It is always above that clownish immoderation. Many shamefully suffer themselves to be tyrannized over by the predominant humour. They maintain to day what they contradicted yesterday. Sometimes they stand for Reason, and sometimes they trample it underfoot. There is no rest for their Judgments, which is the height of extravagance. You cannot take them in a good sence, because they have none. Yesterday and to day they differ as much as black and white; and then having been the first to contradict themselves, they contradict all others. When once we understand their depraved mind, it is best to let them alone in their own confusion; for the more they do, the more they undo.

It is the sign of a rich stock of sense, to know how to prevent and correct one's humour, since it is a disease of mind wherein a wise man ought to govern himself as in a distemper of body.

There

There are ſuch far-gone impertinents, that they are always in ſome humour; always gall'd with ſome paſſion; inſupportable to thoſe who have to do with them, perpetual enemies of converſation and civility, who have no reliſh of the beſt things: more incurable than ſtark fools: For with a little compliance theſe are wheedled, and thoſe grow worſe by it. There is nothing to be got of them by reaſon; for having none themſelves, they'll receive none from others.

But if a man ſometimes fall into a paſſion, and that but rarely, and for a great cauſe, that will be no ground to accuſe him of a vulgar humour: For never to be angry, is to be always a Beaſt; but a conſtant bad humour, and towards all People, is inſupportable clowniſhneſs. Anger, which makes the ſlave, may ſtill be a ſauce for a free ſtate: But he that is not capable of knowing himſelf, will be ſtill leſs of correcting himſelf.

MAXIM LXX.

To know how to refuſe.

All is not to be granted, nor to all. To know how to refuſe, is as important as to know how to beſtow; and it is a very neceſſary qualification in thoſe who com-

mand. All consists in the manner; a *Nay* of some is better received than a *Yea* of others, because a *Nay* seasoned with civility, gives greater content than a *Yea* with bad grace. There are some who have always a *Nay* in their mouth. *No*, is always their first answer; and though they chance afterwards to grant all that is desired, they have no thanks for it, because of the unsavoury *No* that went before. We must not refuse point blank, but make our denial be taken down by little sips, if I may say so. Nor must we refuse all things neither, lest we put People into despair; but, on the contrary, leave always a remnant of hope to sweeten the bitterness of the denial. Let Courtesie fill up the vacuity of Favour, and good Words supply the defect of good Deeds. *Yea* and *No* are soon said; but before we say them, we should think on them long first.

MAXIM LXXI.

Not to be unequal and irregular in our proceeding.

A prudent man never falls into the fault neither through Humour nor Affectation. He is still the same in relation to that which is perfect; which is the man

of a ſound Judgment. If ſometimes he change, it is becauſe the countenance of occaſions and affairs is changed. All inequality misbecomes Prudence. There are ſome who daily differ from themſelves: Their underſtanding is even journal, and much more their will and conduct: What was yeſterday their pleaſant *Yea*, is to day their unpleaſant *No*, They always falſifie their proceeding, and the opinion that men have of them, becauſe they are never themſelves.

MAXIM LXXII.

The Man of Reſolution.

Irreſolution is worſe than bad execution. Waters corrupt not ſo long as they run, but when they are ſtanding. There are ſome men ſo irreſolute, that they never do any thing but when they are puſh'd on to it by others; and that ſometimes proceeds not ſo much from the puzzle of their judgment, which is often quick and ſubtile, as from a natural lazineſs. It is a ſign of a great mind to raiſe to it ſelf difficulties, but of a greater to know how to clear them. There are alſo men who are puzled at nothing, and theſe are born for great employments, inaſmuch as the quickneſs of their concepti-

on, and ſteadineſs of their judgment, facilitate to them the underſtanding and diſpatch of affairs. Whatever falls into their hands, is as good as done. One of that character having given the Law to one whole World, had time enough over and above to think of another. Such men undertake with aſſurance, under the protection of their good fortune.

MAXIM LXXIII.

To find out Evaſions,

Is the knack of men of wit. With a touch of gallantry they extricate themſelves out of the greateſt labyrinth. A graceful ſmile will make them avoid the moſt dangerous quarrel. The greateſt of Captains founded all his reputation upon that. A word of a double meaning agreeably palliates a negative. There is nothing better, than never to be too well underſtood.

MAXIM LXXIV.

Not to be inacceſſible.

The true wild Beaſts are where no People are. A difficult acceſs is the vice of thoſe whoſe manners Honour hath changed. To begin by rejecting of o-

thers,

thers, is not the way to get credit. How pleaſant is it to ſee one of thoſe untractable monſters ſtrut it in the garb of haughtineſs! They, who are ſo unhappy as to have buſineſs with them, go to their audience, as if they were going to fight with Tygers; that is to ſay, armed as much with fear as circumſpection. To mount up to that poſt, they cringed to all People; but ſo ſoon as they are in it, it ſeems they would take their revenge by huffing every body. Their employment requires that they ſhould be free to all men; but their pride and ſurly humour makes them inacceſſible to no man. So that the true way to be revenged on them, is to let them alone by themſelves, to the end, that wanting all converſation, they may never become wiſe.

MAXIM LXXV.

To propoſe to ones ſelf ſome Hero, not ſo much to be imitated, as to be ſurpaſſed.

There are Models of Grandeur, and living Books of Reputation. Let every one propoſe to themſelves thoſe who have excelled in their profeſſion, not ſo much to follow, as to outſtrip them. *Alexander* wept, not that he ſaw *Achilles* in the Tomb, but to ſee himſelf ſo little known in

in the World in compariſon of *Achilles*. Nothing inſpires more Ambition, than the fame of another's Reputation. That which ſtifles Envy, gives breath to Courage.

MAXIM LXXVI.

Not to be always in the jocoſe Humour.

Prudence appears in ſeriouſneſs; and the ſerious are more eſteemed than the jocoſe. He that drolls always, is never a thorough-pac'd man. We uſe theſe men, as we do liars, not believing what one nor the other ſays, jeſting being no leſs ſuſpected than lying. It is never known when they ſpeak with judgment, which is the ſame as if they had none at all, There is nothing more unpleaſant than a continual pleaſantneſs. By endeavouring to purchaſe the reputation of being pleaſant, one loſes the advantage of being thought wiſe. Some minutes are to be allowed to mirth, and the reſt to ſeriouſneſs.

MAXIM LXXVII.

To be company for all ſorts of Men.

He is a wiſe *Proteus* that is holy with the holy, learned with the learned, ſerious with the ſerious, and jovial with the

the merry. That is the way to gain all hearts, ſimilitude being the bond of good will. To diſcern tempers, and by a politick transformation to ſuit the humour and character of every one, is a ſecret abſolutely neceſſary for thoſe who depend on others. But that requires a great ſtock. A man who is univerſal in knowledge and experience, has leſs trouble in doing it.

MAXIM LXXVIII.

The art of undertaking to purpoſe.

Folly enters always at random: for all fools are bold. The ſame ignorance which hinders them at firſt from conſidering what is neceſſary, hides from them afterwards the knowledge of the faults which they commit. But Wiſdom enters with great circumſpection. Her Forerunners are reflection and diſcretion, that ſcour the road for her, that ſo ſhe may advance without any danger. Diſcretion condemns all kinds of temerity to a precipice, though good fortune ſometime juſtifie them. One ought to go ſtep by ſtep where he ſuſpects there is any depth. It is the part of judgment to try, and of Prudence to purſue. There are at preſent great ſhelves in the commerce

merce of the World. We ought therefore to have a care of our ſoundings.

MAXIM LXXIX.

The jovial humour,

Is rather an accompliſhment than a defect, when there is no exceſs in it. A grain of mirth ſeaſons all. The greateſt men, as well as others play their frolicks, for conciliating the good will of every body: but with this difference that they always retain the preference for Wiſdom, and reſpect to Decency. Others come off when they are gone too far by a ſpell of good humour. For ſome things are to be taken laughing, and the very ſame ſometimes that others take in good earneſt. Such a humour is the loadſtone of hearts.

MAXIM LXXX.

To be careful to be informed.

The life of man is almoſt wholly ſpent in taking information. What we ſee is the leaſt eſſential. We live upon the credit of others. The ear is the ſecond door to truth, and the firſt to lyes. Commonly truth is ſeen, but it is extraordinary to hear it. It ſeldom comes pure to our ears, eſpecially when it comes from

a far.

a far. For then it takes ſome tincture of the paſſions that it meets by the way. It pleaſes or diſpleaſes, according to the colours that paſſion or intereſt give it, which aim always at prepoſſeſſing. Have a care of him that praiſes; but much more of him that blames. There it is that one hath need of a ſharp ſight, to diſcover the intention of him that makes his paſs, and to know before-hand where he has a mind to hit. Make uſe of reflection in diſcerning the ſlight or counterfeit from the good ſtuff.

MAXIM LXXXI.

To revive ones Reputation from time to time

Is the privilege of the Phœnix. Excellence is ſubject to grow old, and with it in like manner fame. Cuſtom leſſens admiration. An ordinary novelty commonly carries it from the higheſt excellence, that begins to grow old. One had need then to revive in valour, wit, fortune, in all things, and to ſhew always new beauties, as the Sun doth, which ſo often changes Horizons and Theatres, that ſo privation may make him deſirable when he ſets; and novelty admirable, when he riſes.

MA-

MAXIM LXXXII.

Not to pry too much neither into good nor evil.

A wiſe man comprehended all his wiſdom in this Precept, *ne quid nimis, nothing too much.* Too ſtrict a juſtice degenerates into injuſtice. The Orange that is too much ſqueezed, yields a bitter juice. Nay in enjoyment, we ought never to go to either of the two extremes. Wit it ſelf is exhauſted by too much ſtraining. By endeavouring to draw down too much milk, bloud is often fetched.

MAXIM LXXXIII.

To commit ſome ſmall faults on deſign.

A little negligence ſometimes ſets off good qualities. Envy hath its *Oſtraciſm*, and that *Oſtraciſm* is the more in faſhion. That it is unjuſt. It accuſes that which is perfect of the fault of being without a fault: and the perfecter the thing is, the more it condemns it. It is an *Argus* in diſcovering faults in that which is moſt excellent, and perhaps out of ſpight of coming ſhort of it. Cenſure is like the Thunderbolt that commonly falls upon the higheſt Mountains. It is convenient then

to

to ſleep ſometimes, as the good *Homer* did, and to affect certain failings whether in wit or courage, (but without annoying reaſon) to appeaſe ill will, and to hinder the impoſture of bad humour from breaking. That is the throwing of ones cloak before the Eyes of Envy, to ſave reputation for ever after.

MAXIM LXXXIV.

To know how to draw advantage from Enemies.

All things are to be taken, not by the blade, which may hurt; but by the handle, which is the way for defence. And upon better reaſon envy. The wiſe man draws more advantage from his Enemies, than the fool does from his Friends. The envious are as a ſpur to the wiſe man to make him ſurmount a thouſand difficulties: whereas flatterers many times divert him. Many owe their fortune to their enviers. Flattery is more cruel than hatred, in as much as it palliates the faults, which the other makes us remedy. The wiſe man makes the hatred of his Enviers his looking-glaſs, wherein he ſees himſelf far better than in that of kindneſs. That looking-glaſs ſhews him the faults which he corrects, and thereby prevents back-

biting.

biting. For men keep upon their close guard, when they have rivals, or Enemies for Neighbours.

MAXIM LXXXV.

Not to be lavish of ones self.

It is the misfortune of all that is excellent to degenerate into abuse; when it is too much made use of. What all men passionately covet, comes at length to displease all men. It is a great unhappiness to be good at nothing; as also to desire to be good at every thing. These always lose, through a desire of gaining too much; and at long run they are as much hated, as they were favoured before. All perfections are obnoxious to this lot: so soon as they lose the reputation of being rare, they get that of being common. The only remedy for every thing that excels, is to be moderate in shew. The excess ought to be in the perfection, and the mean in the manner of shewing it. The more light a Torch gives, the shorter while it lasts. What is cut off from appearance and ostentation, is fully made up in esteem.

MA-

MAXIM LXXXVI.

To arm againſt Calumny.

The vulgar hath many Heads and Tongues, and by conſequent more eyes alſo. Let a bad rumour ſlip amongſt theſe Tongues, that alone is enough to blemiſh the higheſt Reputation: and if that rumour turn into a nick-name, farewel all the eſteem that a man hath acquired. Theſe ſcoffs hit commonly upon certain obvious defects, which, if they be ſingular, furniſh ample matter of deriſion. And as there are imperfections which private envy expoſes to the eyes of publick malice: there are alſo ſharp edged Tongues, which with a word blurted in the air, deſtroy more ſuddenly a great Reputation, than others do with all their impudence. It is very eaſie to have an ill name, becauſe evil is ſoon believed, and ſiniſtrous impreſſions are very difficult to be obliterated. A wiſe man therefore ought be upon his Guard. For it is eaſier to prevent Calumny, than to remedy it.

MAXIM LXXXVII.

To cultivate and embelliſh.

Man is born barbarous. He is ranſomed from the condition of Beaſts, only by being cultivated. The more he is cultivated, the more he becomes man. In reſpect of Education, *Greece* had reaſon to call all the reſt of the World barbarous. There is nothing ſo rude as ignorance; nor nothing that poliſhes more than knowledge. But knowledge it ſelf is rude, if it be without art. It is not enough that the underſtanding is cleared, the will muſt alſo be regulated, and the manner of converſing more. There are ſome men naturally poliſhed, whether as to conceiving, or ſpeaking; as to the advantages of the body, which are but as the bark; or of the mind, which are the fruit. There are others again ſo clowniſh, that all their actions, and ſometimes even the rich Talents which they have, are disfigured by the ruggedneſs of their humour.

MAXIM LXXXIII.

To ſtudy to have a gentile Carriage in Actions.

A great man ought never to be punctilious in his proceedings. One muſt never nibble too much at things, eſpecially at thoſe which are not agreeable. For though it be uſeful to obſerve every thing by the bye, yet it is not ſo to dive into them purpoſely. We ought commonly to carry with a gentile indifference, which makes a part of Gallantry. To diſſemble is the chief means to govern. It is good to paſs by a great many things that occurr in the commerce of life, but particularly amongſt Enemies. The *too much* is always irkſome, and in humour it is unſupportable. It is a kind of madneſs to hunt after vexations. And ordinarily ſuch is the way of carriage, as the humour is in which one acts. Our actions take the character of the humour we are in when we do them.

MAXIM LXXXIX.

Exactly to know ones Genius, Mind, Heart and Paſſions.

One cannot be maſter of himſelf, unleſs he know himſelf to the bottom. There are looking-glaſſes for the face, but none for the mind. That then muſt be ſupplied by a ſerious reflection upon oneſelf. When the external image is gone, let the internal retain and correct it. Meaſure your ſtrength and skill before you undertake any thing. Know your activity that you may engage, fathom your depth, and examine how far your capacity may reach in all things.

MAXIM XC.

The way to live long

Is to live well. There are two things which ſhorten the life, folly and wickedneſs. Some have loſt it, becauſe they knew not how to keep it; others becauſe they would not. As vertue is its own reward, ſo is vice its own executioner. Whoever lives faſt in vice, dies ſoon, and that two ways: whereas they who live faſt in vertue never die. The integrity of mind is communicated to the body and

and a good life is always long, not only in the *intenſion*, but in the extenſion alſo.

MAXIM XCI.

To act without fear of failing.

The fear of not ſucceeding, diſcovers the weakneſs of him that acts to his Rival. If, even in the heat of paſſion, the mind is in ſuſpenſe, ſo ſoon as that firſt flaſh is over, he will upbraid himſelf with his own imprudence. All actions that are done with doubting are dangerous, it were better to let them alone. Prudence is not ſatisfied with probabilities, it goes always on ſure grounds. How can that enterpriſe ſucceed which fear damns, ſo ſoon as the mind hath conceived it? And if a reſolution that hath been unanimouſly taken in the council of Reaſon, hath often a bad iſſue, what is to be expected from that which hath wavered from the beginning in reaſon and prognoſtication.

MAXIM XCII.

A tranſcendent Wit in all things

Is the principal rule, whether for acting or ſpeaking. The more ſublime employments are, the more that Wit is neceſſary.

A grain of Prudence is worth more than a barn full of ſubtilty. It is a way that leads to infallibility, although it touches not ſo much upon plauſibility. Though the fame of Wiſdom be the triumph of Renown, yet it will ſuffice to content the wiſe, whoſe approbation is the touch-ſtone of enterprizes.

MAXIM XCIII.

The univerſal Man.

The man who poſſeſſes all ſorts of perfections, is alone worth a great many others. He renders life happy by communicating to others. Variety joined to perfection is the recreation of life. It is great skill to know how to furniſh one's ſelf with all that is good. And ſince nature hath in man, as in the moſt excellent of her works, made an abridgment of the whole Univerſe, Art ought alſo to make of the mind of man an univerſe of knowledge and vertue.

MAXIM XCIV.

An inexhauſtible Capacity.

Let a man of parts have a ſpecial care that no man found the depth of his knowledge and skill, if he would be reverenced

ced by all. Let him ſuffer himſelf to be known, but not to be comprehended. Let no man have that advantage over him as to find out the bounds of his capacity, leſt he may come to be undeceived. Let him husband himſelf ſo well, that no body may ſee him entirely. Opinion and doubting procures more veneration to him of whoſe wit and parts the reach is not known, than when he is fully known to be what he is, let him be never ſo accompliſhed and great.

The Author Comments excellently upon this Aphoriſm in the firſt Chapter of his Heroe.

As no man, ſays he, dares to croſs a River on foot, until he hath found out the foard, even ſo a man is reverenced ſo long as one ſees not the bottom of his capacity, inaſmuch as an unknown depth, and by conſequent preſumed to be great, is reſpected out of fear. If he, who diſcovers, becomes the maſter of him that is diſcovered, as the Proverb ſaith: he that ſtands upon his guard is never ſurprized. Let the addreſs of a witty man way-lay the curioſity of him that attempts to find it out. For it is in the beginnings of an eſſay that curioſity employs all its cunning. If one cannot be infinite, he ought at leaſt endeavour to

appear ſo. The wiſe man of *Mitilene* had reaſon to ſay, that the half was more than the whole, ſeeing one half in ſhew, and the other in reſerve, is better than a whole made manifeſt. Thou then who aſpireſt to greatneſs, and art a candidate of Renown, obſerve well this Precept. Let all men know thee, but no man know thee thoroughly. By that induſtry thy little will appear great; thy great more, and thy more infinite.

MAXIM XCV.

To know how to entertain another's expectation.

The way to feed it is always to give it freſh nouriſhment. Much ought to promiſe more; a great action ought to ſerve for a ſpur to others greater. All muſt not be ſhewn at firſt time. It is a piece of skill to know how to meaſure ones ſtrength according to neceſſity and time, and dayly to diſcharge what is dayly expected by the publick.

MAXIM XCVI.

Conſcience

Is the Throne of Reaſon, and the baſis of Prudence. When that is conſulted, it is eaſie

eaſie not to miſcarry. It is a gift of Heaven, and being ſo important as it is, cannot be too much deſired. It is the chief piece of the Armour of Man, and is ſo neceſſary to him, that it would be ſufficient, though all the reſt were wanting. All the actions of life depend upon its influence, and are eſteemed good or bad, according as it judges of them, ſince every thing ought to be done with reaſon. It conſiſts in a natural inclination, which tends to equity, and takes always the ſurer ſide.

MAXIM XCVII.

To acquire and preſerve Reputation.

Is to have and to hold Fame. Reputation coſts much in the purchaſe, becauſe it requires for that end eminent qualities, which are as rare as the indifferent are common. Being once purchaſed, it is eaſie to preſerve it. It animates much, and acts ſtill more. It is a kind of majeſty, when it commands veneration, by virtue of the ſublimity of its cauſe and ſphere. But that Reputation is the moſt ſubſtantial, which always hath been well ſupported.

MA-

MAXIM XCVIII.

To diſſemble.

Paſſions are the breaches of the mind. The moſt uſeful knowledge is the art to diſſemble. He that ſhews his Game, runs the riſque of loſing it. Let circumſpection combat againſt curioſity. Cover your heart with a hedge of diffidence and reſerve, from thoſe who nibble too nicely at words. Let them never know your diſpoſition, leſt they prevent you, either by contradiction or flattery.

He who yields to his paſſions, ſaith the Author, *Chap.* 2. of his Hero, ſtoops from the ſtate of a man, to the condition of a beaſt; whereas he that diſguiſes them, preſerves his credit, at leaſt in appearance. Our paſſions are the ſwoonings of our reputation. He that can make a ſacrifice of his will, is Lord over himſelf. To dive into the will of another, is a mark of a ſublime wit; to be able to hide ones own, is to get the ſuperiority over another. To diſcover ones thought, is to open the gate of the fort of the mind: Here it is that politick Enemies give the aſſault, and moſt frequently with ſucceſs too. When once the paſſions are known, all the avenues and ſally-ports of the will

are

are known, and by conſequence it may be commanded upon any occaſion. A complete man muſt then in the firſt place apply himſelf to the ſubduing of his paſſions, and then to the diſſembling of them ſo artfully, that no ſpy can ever be able to unmask his thought. This Maxim teaches one to become an able man, when he is not; and ſo cunningly to hide all his imperfections, that all the ſharp-ſighted ſpies of another man's road, loſe their way in ſeeking it. That Catholick *Amazon* of *Spain* (*He ſpeaks of Queen* Iſabelle, *Wife to* Ferdinand) may ſerve as a pattern in that art. When ſhe was to be brought to bed, ſhe ſhut her ſelf up in the darkeſt and moſt ſecret place of her Palace; that by a veil of darkneſs ſhe might cover the ſour faces and diſtorted looks that might be forced from her in the agony of her labour, and hinder the ſhrieks and complainings that might eſcape her in the extremity of pain from coming to People's ears. If ſhe obſerved ſo great meaſures of decency and majeſty on ſuch occaſions wherein every thing is excuſable, how careful muſt ſhe have been in thoſe where her Reputation was to be maintained?

MA-

MAXIM XCIX.

Reality and Appearance.

Things are not taken for what they are, but for what they appear to be. There is ſcarcely any one that ſees into the inſide, moſt part of Men content themſelves with ſhows. It is not enough to have a good intention, if the action look ill.

MAXIM C.

The Man undeceived. The Chriſtian Sage. The Courtly Philoſopher.

It is fit to be ſo, but not to appear to be ſo, and far leſs to affect to be thought ſo. Though to Philoſophize be the moſt worthy exerciſe of the wiſe, yet it is now-a-days out of faſhion. The learning of able men is deſpiſed. *Seneca* having introduced it into *Rome*, it was ſometime in vogue at Court, and at preſent it paſſes there for folly. But prudence and a good mind are not fed with prejudice.

MAXIM CI.

One part of the World laughs at the other, and both laugh at their common folly.

Every thing is good or bad, according to the whimſie of People. That Fool is inſupportable, who would have all things go according to his fancy. Perfections depend not upon one ſingle approbation. There are as many Opinions as Faces, and as great difference amongſt the one as the other. There is no fault without an adherent, and you ought not to be diſcouraged, if what you do pleaſes not ſome, ſeeing there will always be others who will value it. But be not proud of the approbation of theſe, ſince you will be ſtill expoſed to the cenſure of others. The rule whereby to know what deſerves eſteem, is the approbation of men of worth, and of ſuch as are acknowledg'dly capable of being good judges of the thing. The civil life moves not upon one ſingle Opinion, nor upon one ſingle Cuſtom.

MAXIM CII.

A Stomach that can well receive the large mouthfuls of Fortune.

A great Stomach is not the leaſt part of the Body of Prudence. A large Capacity hath need of great Parts. Proſperities cumber not him who deſerves greater. What cloys ſome, raiſes an appetite in others. There are many who receive prejudice from all juicy food, becauſe they are of a weak Conſtitution, and are neither born nor bred up for ſo high Employments. The Commerce of the World is bitter to their Taſte, and the Steams of their Vain-glory, which mount up to their Brain, occaſion dangerous giddineſſes: High places make their heads to ſwim; they cannot hold themſelves, becauſe their Fortune cannot hold within them. Let a Man of Brains then ſhew, that he has ſtill a place to lodge a greater Fortune in; and uſe all his Induſtry to avoid every thing that may give the leaſt ſign of a low Courage.

MAXIM CIII.

Every one is to keep the Grandeur that is proper for his ſtate.

Let all your Actions proportionably to your Condition, be the Actions if not of a King, at leaſt worthy of a King. That is to ſay, Carry Royally, as much as your Fortune can allow. Let there be Grandeur in your Actions, Elevation in your Thoughts, to the end, that if you be not a King in reality, you may be one in merit: For true Royalty conſiſts in Vertue. He has no reaſon to envy the Grandeur, who may be the Model thereof. But it concerns thoſe chiefly who are upon the Throne, or who approach near to it, to make ſome proviſion of true Superiority; that is to ſay, of the Qualities of Majeſty, rather than to pleaſe themſelves with the Ceremonies, which Vanity and Luxury have introduced. They ought to preferr the ſolidity of Subſtance, before the emptineſs of Oſtentation.

MAXIM CIV.

To examine the nature of Buſineſſes.

Every employment hath its way; he muſt be an Eſſay-maſter that can judge the difference of them. Some employments require Valour, others Quickneſs; ſome demand only Probity, and others again Artifice. The firſt are more eaſie, and the others more difficult to be diſcharged. For performing the firſt, good natural ability is ſufficient; whereas for the others, all application and vigilance is too little. It is a very painful office to have the government of Men, but much more to have the conduct of Fools and Beaſts. A double portion of ſenſe is needful for ordering of thoſe that have none. That is an inſupportable employment which requires a Man's whole Labour, is ſtinted to hours, and hath always the ſame thing to do. Thoſe are much better wherein variety concurrs with importance, ſeeing change delights the mind. But the beſt of all are ſuch, which are leaſt dependant, or whoſe dependance is moſt remote; and that is the worſt, which, when we come out of it, obliges us to render an account to rigorous Judges, and eſpecially when it is to GOD.

MA-

MAXIM CV.

Not to be tedious.

A man that hath but one Buſineſs, or he that hath always the ſame thing to ſay, is commonly tedious. Brevity is fitter for negotiation; it gains by delighting what it loſes by ſparing. What is good, is doubly good, if it be ſhort; and in like manner what is bad, is leſs ſo, if there be little of it. Spirits operate better than mingled Potions. It is a known truth, that a great talker is ſeldom a man of parts. There are ſome men that give more trouble than honour to the Univerſe. They are clouts thrown out into the Streets, which every one kicks out of his way. A diſcreet man ought to have ſpecial care not to be troubleſome, eſpecially to men of much buſineſs. For it were better to be uneaſie to all the reſt of the World, than to one of thoſe. What is well ſaid, is ſaid in ſhort.

MAXIM CVI.

Not to be proud of ones Fortune.

Oſtentation of Dignity offends more than oſtentation of Perſon. To carry high, is to become odious; it is enough to be

envied. The more we hunt after Reputation, the leſs we find it. Seeing it depends on the judgment of others, no body can give it; and by conſequence it muſt be merited and expected. Great employments require an authority ſuitable to their functions; and without that, they cannot be worthily diſcharged. We ought to preſerve all the authority that is neceſſary for acquitting our ſelves of the main of our obligations; not to make too much of it, but ſecond it. All who pretend to be overcharged with buſineſs, ſhew themſelves to be unworthy of their employments, as loaded with a burthen they are not able to bear. If any man would ſet himſelf off, let him do it rather by a great perſonal worth, than by a borrowed character. Nay, a King ought to gain himſelf more veneration by his own worth, than by his Soveraignty, which is but an external thing.

MAXIM CVII.

Not to appear pleaſed with ones ſelf.

To be diſſatisfied with ones ſelf, is weakneſs, and to be pleaſed, folly. In moſt men that ſatisfaction proceeds from ignorance, and ends in a blind felicity, which, indeed, entertains pleaſure, but pre-

preſerves not the Reputation. As it is rare to judge well of the eminent Qualities of others, ſo men applaud themſelves in thoſe they have, how vulgar and ordinary ſoever they be. Diffidence hath always been uſeful to the wiſe, whether for taking ſuch good meaſures, that affairs did ſucceed; or for comforting themſelves when they ſucceeded not: For he that hath foreſeen the evil, is the leſs troubled at it, when it happens. Sometimes *Homer* himſelf is aſleep, and *Alexander* deſcends from the Throne of his Majeſty, and acknowledges his Weakneſs. Affairs depend on many circumſtances, and what hath ſucceeded at one time, hath been unfortunate at another: But it is the incorrigibility of Fools, that they turn their vaineſt thoughts into flowers, and that their weeds are always ſprouting.

MAXIM CVIII.

The ſhorteſt way to become a great Man, is to be able to chuſe his Company.

Converſation is of great weight: Manners, Humours, Opinions, nay, and Wit, are inſenſibly communicated. So a haſty man ſhould frequent the company of one that is patient, and every one his con-

trary. By this means they will without any labour attain to a fit temper. It is no ſmall matter to be able to moderate ones ſelf.. The alternate variety of Seaſons, cauſes the beauty and duration of the Univerſe. As contrariety makes the harmony of natural things, ſo the harmony of civil ſociety becomes more lovely by the difference of manners. Prudence ought to make uſe of this policy in the choice of Friends and Servants, and from that communication of contraries a moſt delightful temper will ariſe.

MAXIM CIX.

Not to be Reprehenſive.

There are ſome rough Men that make a crime of every thing, not ſo much out of paſſion, as of a natural diſpoſition. In ſome they condemn all that they have done; in others all that they would do; they ſo exaggerate every thing, that they make of motes, beams in the eye. Their worſe than cruel humour, would be enough to turn the *Elyſian* Field into a Galley. But if paſſion mingle with it, their rigour paſſes all bounds. On the contrary, Candour interprets every thing favourably, if not the intention, at leaſt the inadvertency.

MA-

MAXIM CX.

Not to wait till one be a ſetting Sun.

It is a Maxim of Prudence to leave things, before they leave us. It is the part of a wiſe man to make a triumph of his own defeat, in imitation of the Sun, which though ſtill glorious in Light, is accuſtomed to retire into a Cloud, that he may not be ſeen to decline; and by that means leave it in doubt, whether he be ſet, or not. He thought to draw out of the way of accidents, that he may not pine away with fretting. Let him not ſtay till fortune turn her back upon him, leſt ſhe ſhould bury him alive, in regard of the affliction that it would give him; and dead in reſpect of his Reputation. A good Horſeman gives his Horſe ſometimes the Reins, that he may keep him from rearing up, and himſelf from deriſion, if he ſhould chance to fall in the middle of the carreer. A beauty ought to prevent her glaſs by breaking it, before it come to ſhew her that her charms are fading. *See the Maxim* 38.

MAXIM CXI.

To make Friends.

To have Friends, is a ſecond being. Every Friend is good to his Friend. Amongſt Friends all things are pleaſant. A man can be worth no more than what others are pleaſed to value him at. To encline them then to that, we muſt ſeize their mouth by their heart. There is no better charm than good Offices. The beſt way to have Friends, is to make Friends. All the good we have in this life, depends on others. We are to live with our Friends or Enemies. Every day we ought to gain one, and if we make him not our Confident, render him at leaſt well affected. For ſome of theſe will become Intimates when they are thoroughly known.

MAXIM CXII.

To gain the Heart.

The chief and ſoveraign cauſe of all things diſdains not to prevent and diſpoſe it, when he hath a mind to work the greateſt works. By affection men enter into eſteem. Some truſt ſo much to their merit, that they take no care to make them-

themſelves be beloved. But the wiſe man knoweth well, that merit hath a great compaſs to fetch, when it is not aſſiſted by favour. Good will facilitates all things. It ſuppoſes not always that there is wiſedom, diſcretion, goodneſs, and capacity in the object; but it gives them. It never ſees faults, becauſe it avoids ſeeing of them. Commonly it ſprings from a material Correſpondence, as being of the ſame Nation, Country, Profeſſion or Family. There is another kind of affection more formal and elevated: for it is founded on obligations, reputation or merit. The difficulty is in gaining it; for it is eaſie to preſerve it. By our care we may acquire it, and then make good uſe thereof.

MAXIM CXIII.

In Proſperity to prepare for Adverſity.

Summer is the time when we can moſt commodiouſly make proviſions for Winter. In proſperity men have many Friends, and all things at a cheap rate. It is good to lay up ſomewhat for bad weather. For there is want of every thing in adverſity. You will do well not to neglect your Friends, a day may come when you will think your ſelf happy to have ſome, whom you care not for at

preſent. Clowniſh People never have Friends, neither in proſperity, becauſe they know no body; nor in adverſity, becauſe then no body knows them.

MAXIM CXIV.

Never to ſtand in competition.

Every pretenſion that is conteſted, ruins the credit. Competition never fails to blacken that it may darken. It is a rare thing to play fair play. Emulation diſcovers faults, which civility concealed before. Many have lived in great eſteem ſo long as they had no Competitors. The heat of contradiction animates or raiſes to life infamies which were dead: it digs up again the filth, which time had almoſt conſumed. Competition begins with a manifeſto of invectives, calling to its aſſiſtance all that it can, and ought not. And though ſometimes, nay, moſt times reproaches be arms of no great value, yet it makes uſe of them for the ſatisfaction of a baſe revenge: and it runs upon that ſo impetuouſly, that it covers the faults of the Rival with the duſt of Oblivion. Good will hath always been peaceable, and Reputation indulgent.

MA-

MAXIM CXV.

To comply with the Humours of thoſe with whom one is to live.

Men are very well accuſtomed to look on ugly faces; they may then accuſtom themſelves to bad humours. There are ſome churliſh Spirits, with whom, nor without whom, one cannot live. It is Prudence then to be accuſtomed to them, as to uglineſs, if one would not be ſurprized, nor frighted on ſome occaſions. At firſt they terrifie, but by little and little we grow acquainted with them, reflection preventing what is rude in them, or at leaſt helping us to bear with it.

MAXIM CXVI.

To deal always with men who are careful of their duty.

One may both engage with them, and engage them. Their duty is their beſt ſurety, even then when one is at variance with them. For they always act like themſelves: and beſides, it is better to fight with honeſt men, than to triumph over the naughty. There is no ſafety in dealing with wicked men, becauſe they never ſtand to what is juſt and reaſonable.

ble. And therefore there is no true Friendſhip ever to be found amongſt them. How great ſoever their affection may ſeem to be, it is always of baſe allay, becauſe it has not any principle of honour. Avoid always the man that hath none; for honour is the throne of honeſty. Whoever eſteems not honour, eſteems not vertue.

MAXIM CXVII.

Never to ſpeak of ones ſelf.

To praiſe ones ſelf is vanity; to blame, meanneſs. And what is a defect of wiſdom in him that ſpeaks, is a trouble to thoſe that hear him. If that be to be ſhunned in familiar or domeſtick converſation, it is more to be avoided in publick, when one ſpeaks and holds ſome great poſt, for then the leaſt folly paſſes for down-right ſimplicity. It is the ſame error in Prudence to ſpeak of thoſe who are preſent. For there is danger of ſplitting upon one of two rocks, either of flattery or cenſure.

MAXIM CXVIII.

To affect the name of being obliging.

There needs no more but that, to become plauſible. Civility is a chief part of the knowledge how to live, it is a kind of charm that attracts the love of all men: whereas Clowniſhneſs makes one hated and deſpiſed. For if incivility proceed from pride, it deſerves to be hated; if from brutiſhneſs, it is contemptible. Too much does better in civility, than too little. But it ought not to be alike to all; for then it would degenerate into injuſtice. It is even a duty, and in uſe amongſt Enemies, which ſhews the power of it. Whoever honours is honoured. Gallantry and Civility have that advantage, that all the glory of them reſts upon their Authors.

MAXIM CXIX.

Not to affect to be Churliſh.

We ought never to provoke averſion, it comes faſt enough without being ſought after. There are a great many People who hate at a venture, and know neither how nor why. Hatred is readier than good will. Humour is more enclined to hurt,

hurt, than to do ſervice. Some affect to be at odds with every body, either through a ſpirit of contradiction, or becauſe they are out of humour. When once hatred has got poſſeſſion of their heart, it is as hard to root it out again, as to undeceive them. Men of wit are feared; backbiters are hated; the preſumptuous are deſpiſed; ſcoffers are abhorred; and the ſingular are forſaken of all Men. To be eſteemed then, we muſt eſteem. He that would make his Fortune, ſets a value upon every thing.

MAXIM CXX.

To comply with the Times.

Knowledge it ſelf ought to be according to the mode, and it is no ſmall piece of wit to counterfeit the ignorant, where there is no knowledge. The reliſh and language change according to times. We muſt not ſpeak in the old faſhion; the reliſh muſt take with the new. The reliſh of good heads ſerves for a rule to others in every profeſſion, and by conſequent we are to conform to it, and endeavour to improve our ſelves. Let a prudent man accommodate himſelf to the preſent, whether as to body, or mind, though the paſt may even ſeem better unto him.

In

In manners only that rule is not to be obſerved, ſeeing vertue is at all times to be practiſed. It is not known now a-days, what it is to ſpeak truth, to keep ones word. If any do ſo, they paſs for old-faſhioned People. So that no body imitates them, though all love them. Unhappy age, wherein vertue paſſes for a ſtranger, and vice for a current mode! Let a wiſe man then live as he can, if he cannot as he would. Let him be content with what lot hath given him, as if it were better than what it hath denied him.

MAXIM CXXI.

Not to make much of nothing.

As there are ſome that perplex themſelves about nothing, ſo there are others who puzzle themſelves about every thing. They ſpeak always like Miniſters of State. They take all things either literally or myſtically. Few of thoſe things that occaſion trouble, are to be minded: elſe we ſhall torment our ſelves much in vain. It is to act the clean contrary way, to lay that to heart, which we ſhould throw behind our backs. Many things that were of ſome conſequence, have ſignified nothing at all, becauſe men troubled not themſelves about them; and others which ſignified

nified nothing, have become matters of importance, becauſe of the value that was put upon them. In the beginning, it is eaſie to maſter all; but not ſo afterwards. Moſt commonly the remedy increaſes the evil. It is not then the worſt rule of living, to let things go as they come.

MAXIM CXXII.

Authority in Words and Actions.

That quality takes place every where, it preſently commands reſpect. It ſhews it ſelf over all, in the Converſation, in Harangues, in the carriage, in the look, and in the meen. To take hearts is a great conqueſt. That is not attained to by a fooliſh bravery, nor by an imperious way of ſpeaking, but by a certain Aſcendant that ſprings from the greatneſs of the Genius, and is ſupported by an extraordinary merit.

MAXIM CXXIII.

The Man without Affectation.

The more there is of perfection, the leſs there is of affectation. For it is that commonly which ſpoils the fineſt things. Affectation is as inſupportable to others, as

as it is painful to him that uſes it, who lives in a continual martyrdom of conſtraint, that he may be punctual in all things. The moſt eminent qualities loſe their value, if affectation be diſcovered in them, becauſe they are attributed rather to an artificious conſtraint, than to the true character of the Perſon. And what is natural, hath always been more agreeable than what is artificial. A man is looked upon to be a ſtranger to all that he affects. The better one does a thing, the more he ought to hide the care he takes in doing of it, to the end that all may take it to be natural. But in avoiding of affectation, have a ſpecial care you fall not into it, by affecting not to be affected. An accompliſhed man ought never to give the leaſt ſign that he is perſwaded of his own merit: the leſs he appears ſolicitous to make it known, the more all will mind it. He is doubly excellent, who confines all his perfections within himſelf, without bragging of any; he arrives at the height of plauſibility, by a way not much frequented.

MA-

MAXIM CXXIV.

How to be Regrated.

Few have that happineſs, and yet it is an extraordinary one to be regrated by good men. Commonly People are indifferent as to thoſe who have finiſhed their time. There are divers means of meriting the honour to be regrated. Viſibly eminent qualities in diſcharging ones office is a very ſure one; and to pleaſe all People is one effectual. Eminence begets dependance; ſo ſoon as it appears that the office ſtood in need of the man that diſcharges it; and not the man of the office. Some do honor to their places, and others are honoured for them. It is not an advantage to ſeem good, becauſe one hath a bad ſucceſſor. For that is not to be truly regrated, but only to be leſs hated.

MAXIM CXXV.

Not to be a book of Accounts.

It's a ſign of a bad Reputation, to take pleaſure in blaſting the Reputation of another. Some are willing to waſh out, or at leaſt to cover their ſtains, by expoſing thoſe of others. They eaſe the ſenſe of their own defects, by conſidering that others

others have faults alſo: which is the conſolation of fools. Theſe have always a ſtinking breath, their mouth being the ſink of civil uncleanneſs. The more one digs into ſuch matters, the more he bemires and defiles himſelf. There is no man but hath ſome original failing, whether to the right or to the left. The faults of thoſe who are not much known, are unknown. Let a prudent man take good heed that he be not a regiſter of Calumnies. That's the way to ſet up for a very unpleaſant pattern, and to be without a Soul, though one be alive.

MAXIM CXXVI.

To commit a folly makes not a fool; but not to know how to hide it, does.

If one ought to hide his paſſions, much more he ought his faults. All men fail, but with this difference, that men of ſenſe palliate the faults committed, and fools ſhew thoſe they are about to commit. Reputation conſiſts more in the manner of acting, than in what is done. If thou be not Chaſt, ſaith the Proverb, be cautious at leaſt. The faults of great men are the more remarkable, that they are the eclipſes of great luminaries. How great ſoever thy Friendſhip be, never truſt

it with thy failings. Nay, hide them even from thy ſelf, if it be poſſible. At leaſt thou mayſt make uſe of that other rule of living, which is to know how to forget.

MAXIM CXXVII.

The ſecret charm, or the unexpreſſible ſomewhat; *which the French call* Le Je-ne-ſai-quoi; *and the Spaniards* El deſpejo,

Is the life of great qualities, the breath of words, the ſoul of actions, and the luſtre of all beauties. Other perfections are the ornament of nature; the unexpreſſible *ſomewhat*, that of perfections. It is obſervable even in the way of reaſoning. It holds much more of privilege than of ſtudy; for it is even above all diſcipline. It is not limited to facility, but reaches the fineſt Gallantry. It ſuppoſes a free and unſtinted mind, and to that unſtintedneſs it adds the laſt ſtrokes of perfection. Without it all beauty is dead, all gracefulneſs ungraceful. It hath the pre-eminence over valour, diſcretion, prudence, nay, and majeſty it ſelf. It is a politick high way wherein affairs are ſoon diſpatched; and, in fine, the art of coming off gallantly when one is hampered.

Here it will not be amiſs for a Commentary,

mentary, to give the tranſlation of the whole thirteenth Chapter of the Heroe, *where he gives a notion a little more diſtinct of what he calls the* Deſpejo.

The unexpreſſible *ſomewhat*, ſays he, is the ſoul of all qualities, the life of all perfections, the vigour of actions, the gracefulneſs of language, and the charm of all that takes. It agreeably amuſes the conceit and imagination, but it is inexplicable. It is ſomething that exhaunces the luſtre of all beauties, it is a metaphyſical and formal beauty. Other perfections adorn nature, but the *ſomewhat* adorns the ornaments themſelves. So that it is the perfection even of perfection, accompanied with a tranſcendent beauty, and univerſal gracefulneſs. It conſiſts in a certain taking air, in an agreeableneſs that hath no name, but which is ſeen in ſpeaking, in the ways of acting, and in reaſoning. What is moſt lovely in it comes from nature, and the reſt depends on reflection. For it hath never been ſubjected to any imperious precept, but always to the beſt of every kind. It is called a charm, becauſe it inchants hearts; a fine air, becauſe it is imperceptible; a brisk air, becauſe of its activity; a taking air, becauſe of its politeneſs; jollity and good humour, for its facility and complaiſance.

For the deſire and yet impoſſibility of defining it, have got it all theſe names. It is to do it wrong, to confound it with facility; for that comes but at a great diſtance after it. It advances as far as the fineſt Gallantry. Though it ſuppoſe an entire diſengagedneſs, yet it is devoted to perfection. Actions have their Midwife, and they are obliged to this unexpreſſible *ſomewhat* when they are well delivered. Without it they are ſtill-born, without it the beſt things are unſavoury. Nay, it is not ſo much the acceſſory neither, but that it is ſometime the principal. It ſerves not only for ornament, but alſo for ſupport and direction in affairs. For as it is the ſoul of beauty, ſo is it the ſpirit of Prudence, as it is the principle of gracefulneſs, ſo is it the life of valour. In a Captain, it goes hand in hand with bravery; and in a King with Prudence. In the ſhock of a battel, it is no leſs conſpicuous in its aſſured and undaunted air, than in the skill of handling arms, and in reſolution. It renders a General maſter of himſelf, and then of all others. It is as impetuous on Horſe-back, as it is majeſtick under the Canopy. In the Pulpit it gives a grace to words. By its golden thread, *Henry* IV. the *Theſeus* of *France*, dextrouſly guided his way through the Labyrinth

Labyrinth of ſo many obſtacles and affairs.

For a gloſs to this deſcription of the Deſpejo, *which is very metaphyſical, what Father* Bonhours *ſays in the fifth Conference of* Ariſtus *and* Eugenius, *may ſerve.*

It is far eaſier to perceive it, than to know it, ſaith *Ariſtus*. It would be no longer *I know not what*, if one knew what it were; its nature is to be incomprehenſible and inexplicable. *And a page after.* To take it right, it is neither beauty, nor good mien, nor good grace, nor briskneſs of humour, nor ſparkling wit, ſeeing we dayly ſee men, who have all theſe qualities, and yet want that which pleaſes: and others, on the contrary, who pleaſe much, without any thing that is agreeable, except this unaccountable luck. So that the certaineſt thing that can be ſaid of it, is that the greateſt merit ſignifies nothing without it, and that it needeth no more but it ſelf to work a very great effect. It is to no purpoſe to be handſome, witty, blithe, &c. if the unexpreſſible *ſomewhat* be wanting, all theſe fair qualities are, as it were, dead: but alſo what imperfections ſoever one may have in body or mind, with that ſole advantage he is ſure to pleaſe. This *ſomewhat* ſets all to rights. From thence it follows, ſays *Eugenius*, that it is an agree-

ableneſs which animates beauty, and the other natural perfections, which corrects uglineſs and other natural defects; that it is a charm and an air that inſinuates into all actions and words; that enters into the gate, laughing, tone of the voice, and into the leaſt geſture of the Perſon that pleaſes. *And four or five pages after.* He ſaith that the *Spaniards* have alſo their *No ſo que*, which they bring in at every turn, beſides their *Donayre*, their *Brio*, and their *Deſpejo*, which *Gracian* calls, *Alma de toda prenda, realce de los meſmos realces, perfection de la miſma perfection*, and which according to the ſame Author, is above the reach of our thoughts and words. *Liſongea la intelligencia, y eſtrana la explicacion.* This I mention here, to ſhew, that the *Deſpejo*, is an *I know not what*, which hath no name: and that all thoſe that are given to it, are pretty words, which the learned have invented to flatter their ignorance. *Theſe are the terms of Father* Bonhours.

MAXIM CXXVIII.

The high Courage

Is one of the principal conditions required in a Heroe, inaſmuch as ſuch a courage ſpurs him on to all that is great, refines

refines his diſcerning, raiſes his heart, elevates his thoughts and actions, and diſpoſes him to majeſty. It makes its way through, wherever it is: and when hard luck is croſs to it, it eſſays all ways to come off with honour. The more it is confined within the bounds of poſſibility, the more it labours its enlargement. Magnanimity, Generoſity, and all Heroick Qualities, own it for their original.

The ſtrong head, ſaith *Gracian*, chap. 4. of his *Heroe*, is for Philoſophers; the good Tongue for Orators; the Breaſt for Wreſtlers, the Arms for Soldiers, the Feet for Runners, the Shoulders for Porters, and the great Heart for Kings. The Heart of *Alexander* was an Arch-heart, ſeeing a whole World lodged eaſily in a corner of it, and that ſix more could have found room therein. That of *Julius Cæſar* was very great; ſeeing it found no mean betwixt *all* and *nothing*. The heart is the ſtomach of Fortune. It digeſts alike her favours and diſgraces. A great ſtomach is not loaded with much food. A Giant is ſtarved with that which ſurfeits a Dwarf.

That Prodigy of Valour, *Charles*, Dauphin of *France*, and afterward King, the ſeventh of that name, being informed that his Father, and the King of *England* his Competitor, had got him declared in

Parliament incapable of ſucceeding, anſwered boldly, That he appealed from it. And when he was asked with admiration, To whom? To my Courage, and the point of my Sword, Replyed he. The effect followed it. *Charles Emanuel*, the *Achilles* of *Savoy*, defeated four hundred *Cuiraſſiers*, having but four men to ſtand by him: and perceiving that all were ſurprized at it, he ſaid, that in the greateſt dangers, there was no company ſo good as a great heart. The ſufficiency of the heart ſupplies what is otherwiſe wanting. The King of *Arabia* ſhewing his Courtiers a Cutlaſs that had been preſented to him, it was the opinion of them all, that the only fault they found in it, was, that it was too ſhort. But the King's Son ſaid, That there was no Weapon too ſhort for a brave Cavalier, ſeeing there needed no more but to advance one ſtep, to make it long enough.

MAXIM CXXIX.

Never to Complain.

Complaints always ruine Credit. They rather excite a paſſion to offend us, than compaſſion to comfort us. They make way for thoſe that hear them, to do the ſame to us, that thoſe have done, of whom we

we complain, and the knowledge of the injury done by the firſt, ſerves the ſecond for an excuſe. Some by complaining of paſt offences, give occaſion for future; and inſtead of the remedy and conſolation which they pretend, they give pleaſure to others, and even attract their contempt. It is far better policy to publiſh the obligations that one hath to People, thereby to ſtir up others to oblige alſo. To ſpeak often of favours received from Perſons abſent, is to court the like from thoſe who are preſent; it is a ſelling the credit of the one to the other. Thus a prudent man ought never to publiſh diſgraces and failings, but always favours and honours. And this ſerves to preſerve the eſteem of Friends, and to contain Enemies in their duty.

MAXIM CXXX.

To do, and make it appear.

Things go not for what they are, but for what they appear to be. To know how to do, and to know how to ſhew it, is a double knowledge. What is not ſeen, is as if it had no being. Reaſon it ſelf loſes its Authority, when it appears not to be ſo. There are more miſtaken men, than knowing men. Deceit carries it cleverly,

verly, in regard that things are only conſidered by the out-ſide. Many things appear quite different from what they are. A good out-ſide is the beſt recommendation of internal perfection.

MAXIM CXXXI.

The procedure of a gallant Man.

Souls have their gallantry and gentility, from which ariſes a great heart. That is a perfection not to be found in all ſorts of men, becauſe it ſuppoſes a ſtock of generoſity. Its firſt care is to ſpeak well of Enemies, and ſtill to ſerve them better. In occaſions of revenge it appears moſt conſpicuouſly. It neglects not theſe occaſions, but it is only to make a good uſe of them, by preferring the glory of pardoning, before the pleaſure of a victorious revenge. That is even a politick procedure, ſeeing the quainteſt reaſon of ſtate never affects theſe advantages, becauſe it affects nothing: and when right obtains them, modeſty diſſembles them.

MAXIM CXXXII.

To adviſe and reviſe.

To reviſe is the ſureſt way, eſpecially when the advantage is certain: It is always

ways good to take time, whether it be for granting a thing, or for better deliberating. New thoughts come into ones mind, which confirm and fortifie reſolution. If the matter be to give, the gift is more eſteemed, becauſe of the diſcerning of him that gives it, than for the pleaſure of not having expected it. What hath been deſired, hath always been moſt eſteemed. If it be a thing to be refuſed, time facilitates the manner of it, by letting the *No* ripen, until the ſeaſon be come. Beſides, moſt commonly ſo ſoon as the firſt heat of deſire is over, the rigour of a denial is taken with indifference. They who demand with ſpeed, are to be heard at leiſure. That's the true way to avoid being ſurprized.

MAXIM CXXXIII.

Rather to be a Fool with all Men, than Wiſe all alone.

For if all be ſuch, there is nothing to be loſt, cry Politicians: whereas if Wiſdom be ſingular, it will paſs for folly. Cuſtom then is to be followed. Sometimes to know nothing, or at leaſt to ſeem ſo, is the greateſt knowledge. We muſt of neceſſity live with others, and the ignorant are moſt numerous. To live alone,

one

one muſt hold much of the Nature of God, or to be altogether of that of Beaſts. But for qualifying the Aphoriſm, I would ſay, *Rather Wiſe with others, than a Fool without Company.* Some affect to be ſingular in *Chimera's.*

MAXIM CXXXIV.

To have a double portion of the things that are neceſſary for life

Is to live doubly. We muſt not reſtrict our ſelves to one thing only, even though it be excellent. All things ought to be double, and eſpecially that which is uſeful and delightful. The Moon that changes ſo often, is not ſo variable as the will of man, ſo fickle is that ſame will. We ought therefore to put a barrier to our inconſtancy. Take it then for a chief rule of the art of living, to have in a double portion all that ſerves for convenience. As Nature hath given us pairs of the Members which are moſt neceſſary and moſt expoſed to danger, ſo ought Art to double the things, whereon the happineſs of life depends.

MA-

MAXIM CXXXV.

Not to have a ſpirit of Contradiction.

For that's the way to become ridiculous, nay, and inſupportable. Wiſdom will never fail to conſpire againſt that Spirit. It is to be ingenious to find difficulties in all things; but it is fooliſh to be an Opiniator. Such men turn the ſweeteſt converſation into a skirmiſh, and are by conſequent greater Enemies to their Friends, than to thoſe that frequent not their company. The more ſavoury the piece of fiſh is that we put into our mouth, the more we find the bone that gets betwixt our teeth. Contradiction hath the ſame effect in pleaſant Converſation. They are Fools and fantaſtical ones, that are not ſatisfied to be Beaſts, unleſs they be wild Beaſts.

MAXIM CXXXVI.

To take things aright, and preſently to nick the point.

Many fetch a tedious compaſs of words, without ever coming to the knot of the buſineſs: they make a thouſand turnings and windings, that tire themſelves and others, without ever arriving at the point of

of importance. And that proceeds from the confuſion of their underſtanding, which cannot clear it ſelf. They loſe time and patience in what ought to be let alone, and then they have no more to beſtow upon what they have omitted.

MAXIM CXXXVII.

The Wiſe Man is ſufficient for himſelf.

A *Grecian* Sage was to himſelf inſtead of all things; and all that he had was always with him. If it be true, that an univerſal Friend is ſufficient to render one as contented, as if he poſſeſſed *Rome*, and all the reſt of the Univerſe: be thine own Friend, and thou mayſt live all alone. What more can be wanting to thee, if thou haſt no ſweeter converſation, nor greater pleaſure than with thy ſelf? thou wilt only depend upon thy ſelf, for it is a ſovereign bliſs to be like the Sovereign Being. He that can ſo live all alone, will hold nothing of the Beaſt, but much of the Wiſe Man, and all of God.

MA-

MAXIM CXXXVIII.

The Art to let things go as they can go, eſpecially when the Sea is tempeſtuous.

There are Tempeſts and Hurricanes in the life of man. It is Prudence to put into a Haven, to let them blow over. Moſt commonly the Remedies increaſe the Evil. When the Sea of humours is in agitation, let Nature work; if it be the Sea of Manners, leave it to Morality. There is as much skill required in a Phyſician, in not preſcribing, as in preſcribing: and ſometimes the excellency of the Art conſiſts in applying no Remedy. The way then to calm popular guſts, is to be quiet. Then to yield to the times, will get the victory afterwards. A Well will be troubled if it be in the leaſt ſtirred, and its water becomes clear again, by ceaſing to dabble in it. There is no better remedy for ſome diſorders, than to let them alone. For at long run they ſtop of themſelves.

MAXIM CXXXIX.

To know unlucky days.

For there are ſome, wherein nothing will ſucceed. It is to no purpoſe to change the Game, the luck will ſtill be the

the ſame. At the ſecond bout, we are to take heed, if luck be for us or againſt us. Underſtanding hath its days. For no man was ever alike able at all hours. There is good luck in reaſoning truly, as there is in writing a Letter well. All perfections have their ſeaſon, and beauty is not always in its quarter. Diſcretion ſometimes belyes it ſelf, now in ceding, and by and by in exceeding. In fine, to ſucceed well, one muſt have his day. As all things ſucceed ill to ſome, ſo every thing proſpers with others, and that too with leſs pains and care: and ſome find their buſineſs ready done to their hand. Wit hath its days; Genius its Character; and all things their ſtar. When it is your day, you are not to loſe a minute. But a prudent man ought not poſitively to pronounce, that one day is happy, becauſe of his good ſucceſs; nor that another is unlucky, becauſe of his bad; the one being, perhaps, but the effect of chance; and the other of miſ-timing.

MAXIM CXL.

To hit at firſt upon the beſt of every thing

Is the beſt mark of a good diſcerning. The Bee goes immediately to the ſweet, that it may have whereof to make honey; and

and the Waſp to the bitter, to ſuck in poiſon. It is ſo in diſcernings; the one ſticks to the beſt, and the other to the worſt. In all things there is ſomewhat that is good, and eſpecially in a book, which commonly is made with ſtudy. Some are of ſo aukward a mind, that amongſt a thouſand perfections, they'll hit upon the only fault that is to be found, and ſpeak of nothing elſe, as if they were only cut out for common ſewers of the filth of the will and wit of others: and for keeping a Regiſter of all the faults which they ſee. That is rather the puniſhment of their bad diſcerning, than the exerciſe of their ſubtilty. They ſpend their life ill, becauſe they only feed on naughty things. Happier are they, who amongſt a thouſand faults at firſt diſcover a perfection that happened to be there by chance.

MAXIM CXLI.

Not to liſten to ones ſelf.

It is worth little to be ſatisfied with ones ſelf, if one content not others. Commonly ſelf-eſteem is puniſhed by univerſal contempt. He that pays himſelf, remains a debtor to all others. It is misbecoming for one to ſpeak, that he may hear himſelf. If it be folly to ſpeak to

ones ſelf, it is doubly ſo to liſten to himſelf before others. It is a fault in great men to ſpeak with an imperious tone: and that which ſtuns thoſe who hear them; at every word they ſay, their ears importunately beg applauſe or flattery. The preſumptuous ſpeak alſo by echo: and ſince the converſation moves upon the ſtilts of Pride, every word comes guarded with this impertinent exclamation: *Rarely well ſaid! Ah that's a ſweet ſaying.*

MAXIM CXLII.

Never to eſpouſe a bad party in ſpight to an Adverſary, who hath taken the better.

He that does it, is half overcome, and at length will be conſtrained wholly to yield. That is never a good way to be revenged. If thine Adverſary hath had the skill to take the better, take good heed not to commit the folly of oppoſing him, by eſpouſing the worſe. Obſtinacy in actions engages ſo much the more than that in words, that there is far more riſque in doing, than in ſaying. It is the cuſtom of the head-ſtrong to regard neither truth in contradicting; nor profit in diſputing. A wiſe man hath always reaſon on his ſide, and never falls into paſſion. He either

ther prevents or retreats. So that if his Rival be a Fool, his Folly makes him change his course, and go to the other extreme: whereby the condition of his Adversary becomes worse. The only means then to make him forsake the good party, is to strike in with it, seeing that will move him to embrace the bad.

MAXIM CXLIII.

To take heed not to run into Paradoxes, by shunning to be vulgar.

Both extremes equally discredit. Every project that thwarts gravity, is a kind of folly. A Paradox is a certain plausible Cheat, that at first surprizes by its novelty and its edge; but afterwards loses its vogue, when the falsity of it is once known in practice. It is a kind of quacking, which in matter of Politicks, is the ruine of States. They who cannot attain to Heroism, or who have not the courage to advance towards it by the way of vertue, run into the Paradox; which makes them to be admired by fools, but serves to manifest the Prudence of others. The Paradox is a proof of an ill-tempered mind, and by consequent, most opposite to Prudence. And if sometimes it be not founded on what is false,

it is founded at leaſt on what is uncertain, to the great prejudice of affairs.

MAXIM CXLIV.

Under the veil of another man's intereſt, to find ones own

Is a moſt proper ſtratagem for obtaining what one intends. The Confeſſors themſelves teach this pious Craft as to what concerns ſalvation. It is a moſt important diſſimulation, ſeeing the profit that is pretended, ſerves as a bait to attract the will. It ſeems to another that his intereſt goes firſt, when it is only to make way for your pretenſion. One muſt never enter hap-hazard, but eſpecially where there is danger at the bottom. And when one hath to do with thoſe, whoſe firſt word is always *No*, he muſt not ſhew them what he aims at, leſt they may ſee Reaſons for not condeſcending to it: and chiefly if he foreſee that they have an averſion thereto. This advice is for thoſe that can turn their wits to any thing; which is the quinteſſence of ſubtilty.

MA-

MAXIM CXLV.

Not to ſhew the ſore place,

For every one will have a hit at it. Have a care alſo not to complain of it, ſeeing malice always attacks on the weaker ſide. Reſentment ſerves only to divert it. Nothing pleaſes malice better than to put one off of the hinges. It lets fall tart words, and ſets all Engines at work, until it hath found out the quick. A man of parts then ought never to diſcover his evil, whether it be perſonal or hereditary: ſeeing Fortune her ſelf takes pleaſure ſometimes to wound in that place, where ſhe knows the pain will be ſharper. It mortifies always to the quick: and by conſequent, one muſt never let it be known either what mortifies, or what quickens; that he may make the one to ceaſe, and the other continue.

MAXIM CXLVI.

To look into the inſide.

It is commonly found that things are far different from what they appear to be; and ignorance that only looked on the bark, is undeceived ſo ſoon as it goes in.

The lye is always the firſt in every thing, it draws in Fools by a vulgar *They ſay*, which runs from mouth to mouth; truth arrives always laſt, and very late, becauſe it hath a lame Guide, which is time. The Wiſe keep for it always one half of that faculty which nature hath purpoſely made double. Deceit is wholly ſuperficial: and thoſe who are ſo themſelves, are preſently catched. Diſcerning retires inward, that ſo it may be the more eſteemed by the wiſe.

MAXIM CXLVII.

Not to be inacceſſible.

Let a man be never ſo perfect, he ſometimes ſtands in need of Council. He that will take none is an incurable fool. The moſt intelligent man ought to make room for good advice. Sovereignty in ſelf ought not to exclude docility. Some men are incurable, becauſe they are inacceſſible. They precipitate themſelves, becauſe no body dares come near them to hinder them from it. A door muſt then be left open to Friendſhip, and by it relief will enter. A Friend ought to have full liberty to ſpeak, nay, and to reprove. The Opinion that is conceived of his Fidelity and Prudence ought to give

give him that Authority. But withal, that familiarity is not to be common to all. It is enough to have one ſecret confident, whoſe correction is valued, and who is to be made uſe of as a looking-glaſs for undeceiving.

MAXIM CXLVIII.

To have the Art of Converſing

Is the means whereby a man ſhews his own value. Of all humane actions there is none that requires greater circumſpection, ſeeing it is the moſt uſual exerciſe of life. There is much Reputation to be gained or loſt in it. If judgment be neceſſary for writing a Letter, which is a premeditated converſation by Paper: far more it is required in ordinary converſation, which brings the merit of People under a ſudden Teſt. The Maſters of the Art feel the pulſe of the Wit by the Tongue, according to the ſaying of a Sage, *Speak, if thou would'ſt have me to know thee.* Some maintain, that the true Art of converſing, is to do it without Art: and that converſation, if it be betwixt good Friends, ought to be as eaſie as ones cloaths. For when it is a conference of Ceremony and Reſpect, it is to be performed with more reſerve, to ſhew,

that one hath much of the skill of living. The way to ſucceed well in that, is to follow the character of thoſe men's wit, who are as the judges of converſation. Take heed not to be vain in cenſuring of words, which will make thee paſs for a Grammarian; nor in controlling and chopping reaſons, for then all will avoid thee. To ſpeak to the purpoſe is more neceſſary than to ſpeak eloquently.

MAXIM CXLIX.

To be able to caſt the blame and misfortunes upon others

It is a thing of great uſe amongſt thoſe who govern, to have Bucklers againſt hatred, that is to ſay, men upon whom the cenſure, and publick grievances may light: and that is not the effect of inability, as malice imagines; but of an induſtry elevated above the underſtanding of the People. Every thing cannot ſucceed, nor all men be contented. There ought to be in that caſe then a ſtrong head, that may ſerve as a But to all the ſhot, and bear the reproaches of all faults and miſcarriages, at the coſt of his own Ambition.

MA-

MAXIM CL.

To be able to put a value upon what one doeth.

It is not enough that things are good in themſelves, becauſe all men ſee not to the bottom, nor are able to diſcern. Moſt part follow the multitude, and ſtop not but where the greateſt concourſe is. It is a great point to be able to ſet an eſteem upon ones Commodity, either by praiſing it; (for praiſe is the ſpur to deſire) or by giving it a pretty name, which is a good way to exalt: but all this muſt be done without affectation. Not to write but for able men, is an univerſal hook, becauſe every one thinks himſelf to be ſo; and for thoſe who are not, privation will ſerve as a ſpur to deſire. Ones projects muſt never be called common, nor eaſie, for that's the way to make them be thought trivial. All men are pleaſed with ſingularities, as being moſt deſirable both to the humour and mind.

MAXIM CLI.

To think to day what may happen to morrow, and a long time after.

The greateſt fore-ſight, is to have hours for it. There is nothing fortuitous for thoſe who forecaſt; nor any dangerous caſe for ſuch as expect it. We muſt not put off the thoughts of danger till we be ſinking; we muſt be before-hand, and by mature conſideration prevent the worſt that might happen. The Pillow is a dumb *Sibylle*. To ſleep upon a thing that is to be done, is better than to be awaked by a thing already done. Some do firſt, and afterwards think: which is rather to look for excuſes than expedients. Others neither think before nor after. A man's whole life ſhould be employed in thinking that he may not miſtake his way. Reflection and fore-ſight give us the advantage of anticipating life.

MAXIM CLII.

Never to keep company that may eclipſe ones luſtre.

What excells in perfection, excells in eſteem. The moſt accompliſhed will always have the firſt rank. If his Com-

panion

panion have any part in the praiſe, it will be but his leavings. The Moon ſhines, whilſt ſhe is alone amongſt the ſtars: but ſo ſoon as the Sun begins to appear, ſhe either ſhines no more, or diſappears. Never approach him that may eclipſe thee, but him that may ſet off thy luſtre. In this manner *Martial*'s cunning *Fabulla* found the way of appearing beautiful, by the uglineſs or agedneſs of her Companions. One muſt never run the risk of being incommoded ſide-ways, nor do honour to others at the expence of ones own Reputation. It is good to frequent the ſociety of eminent Perſons for ſhaping ones ſelf: but when one is completed, to ſtrike in with thoſe of inferior ſize. To model thy ſelf, chuſe the moſt complete; and when thou art faſhioned, frequent the inferior.

MAXIM CLIII.

To ſhun being obliged to fill the place of a great Man.

If one engage in that, he ought to be ſure to exceed him. For to equal a Predeceſſor, one muſt have double his worth. As it requires Prudence and skill in him that ſucceeds, to be ſuch, as that he may be regrated: ſo likewiſe does it Art,

Art, that he may have a care not to be eclipſed by him that went before him. It is very difficult to fill up a great vacancy, ſeeing commonly the firſt appears the beſt; and by conſequence equality is not enough, becauſe the former is in poſſeſſion. It is therefore neceſſary to ſurpaſs him, to diſpoſſeſs him of the advantage he hath of being moſt eſteemed.

MAXIM CLIV.

Not to be eaſie either to believe, or to love.

'Tis an argument of maturity of judgment, to be hard to believe. Nothing is more common than to lye; to believe then, ought to be extraordinary. He who is apt to move, finds himſelf often put out of countenance. But ſpecial care is to be had not to ſeem to doubt the credit of another; for that paſſes from incivility to an offence, ſeeing it is to reckon him either a deceiver, or deceived: Nor is all the hurt there neither; for, beſides that, not to believe is the ſign of a lyar, the lyar being ſubject to two misfortunes, not to believe, and not to be believed. A ſuſpenſion of judgment in him that hears, is laudable; but he that ſpeaks may referr to his Author. It is alſo a kind of im-

imprudence to be eaſie to love: For if one lye in ſpeech, one may alſo lye in fact; and that cheat is more pernicious than the other.

MAXIM CLV.

The Art of reſtraining Paſſions.

Let a prudent reflection prevent, if it be poſſible, the uſual tranſports of the vulgar: That will be no difficult thing to a prudent man. The firſt ſtep to moderation, is to perceive that we are falling into paſſion. By that means we enter the liſts with a full power over our ſelves, and may examine how far it is neceſſary to give way to our reſentment. With that ſwaying reflection we may be angry, and put a ſtop to it as we pleaſe. Strive to know where and when it is fit to ſtop; for it is the hardeſt thing in running to ſtop upon the ſpot. It is a great mark of judgment to ſtand firm and undiſturbed amidſt the Sallies of paſſion. Every exceſs of Paſſion degenerates from Reaſon; but with this magiſterial circumſpection, Reaſon will never be diſordered, nor tranſgreſs the bounds of its duty. To be able to devour a Paſſion, we muſt always hold the reins faſt. He who governs himſelf in this manner, will be

be reckoned the wiſeſt man; as the fooliſheſt if he do otherwiſe.

MAXIM CLVI.

Friends by Election.

Friends ought to abide the teſt of diſcretion, and the trial of fortune. It is not enough that they have had the ſuffrage of the will, if they have not alſo that of the underſtanding. Though that be the moſt important point of life, yet there is leaſt care taken about it. Some make their Friends by the intervention of others, and moſt part by chance. We judge of men by the Friends he hath. A knowing man never choſe ignorants. But though a man may pleaſe, we muſt not therefore ſay, that he is an intimate Friend. For that may proceed rather from the pleaſantneſs of his humour and ways, than from any aſſurance that one hath of his capacity. There are lawful Friendſhips, and baſtard Friendſhips. Theſe are for pleaſure; but the others for more ſecurity in acting. There are few friends of the Perſon, but many of the fortune. The good wit of a Friend is better than all the good will of others. Take thy Friends then by choice, and not by lot. A prudent Friend eaſes many troubles: whereas one

one who is not ſo, multiplies and encreaſes them. If thou would'ſt not loſe thy Friends, never wiſh them a great Fortune.

MAXIM CLVII.

Not to be miſtaken in People.

That is the worſt, and yet moſt ordinary miſtake. It is better to be deceived in the Price, than in the Commodity: And there is nothing that one ought more narrowly to look into. There is a great deal of difference betwixt knowing of things, and knowing of perſons: and it is quaint Philoſophy, to diſcern the minds and humours of men. It is as neceſſary to ſtudy them, as to ſtudy Books.

MAXIM CLVIII.

To know how to uſe Friends.

That's a thing that requires great skill. Some are good to be made uſe of at a diſtance; and others to be near us. One that hath not been fit for Converſation, may be good for Correſpondence. Diſtance effaces ſome certain defects, which preſence rendered unſupportable. In Friends we are not only to look for pleaſure, but for profit alſo. A Friend ought to

to have the three qualities of a *Being*, or as the Schools ſay, of an *Ens*: Unity, Goodneſs, and Truth: in reſpect that a Friend ſtands inſtead of all things. There are but very few that can be given for good: and by not knowing how to chuſe them, the number becomes leſs. To know how to preſerve them, is more than to have been able to make them. Look out for ſuch as may continue long: and tho' in the beginning they may be new, it is enough to content you, that they may become old. To take things aright, thoſe are the beſt, which are not acquired, till we have eat a buſhel of Salt with them. There is no ſuch horrid a Deſart, as to live without Friends. Friendſhip multiplies bleſſings, and divides croſſes. It is the only remedy againſt bad Fortune. It is the vent by which the Soul diſcharges it ſelf.

MAXIM CLIX.

To know how to bear with Fools.

Wiſe Men have always been bad-ſufferers. Impatience grows with knowledge. A vaſt reach is hard to be contented. In the judgment of *Epictetus*, the beſt Maxim of life is to *Suffer*. He hath placed one half of Wiſdom in that. If all impertinences

nences are to be born with, without doubt there is need of much patience. Sometimes we ſuffer moſt from thoſe on whom we depend moſt; and that ſerves to exerciſe us to patience. From ſuffering, ſprings that ineſtimable peace, which makes the happineſs of this World. Let him that finds not himſelf in a humour to ſuffer, withdraw, if he be able to bear with himſelf.

MAXIM CLX.

To ſpeak ſparingly to our Competitors for Caution ſake, and to others for Civility.

One hath always time to let ſlip his words, but not to retain them. We ought to ſpeak as men do in their laſt Wills, ſeeing the fewer the words are, the leſs will be the Law ſuits. We are to accuſtom our ſelves to that, in matters of no importance, that we may not fail in it, when it is important. Silence holds much of Divinity. Whoſoever is ready to ſpeak, is always upon the point of being caſt and convicted.

MAXIM CLXI.

To know the failings wherein one takes pleaſure.

The moſt accompliſhed man hath always ſome, whereof he is either the Huſband or Gallant. They are to be found in the wit, and the greater that is, the greater, and more remarkable are they: not but that he who has them, knows them; but becauſe he loves them. To be paſſionate, and to be paſſionate for vices, are two evils. Theſe faults are the blemiſhes of perfection. They as much offend thoſe who ſee them as they pleaſe thoſe who have them. Here is the fair occaſion for one to overcome himſelf, and to put the cap-ſtone upon his other perfections. Every one levels at that work, and inſtead of praiſing all that is to be admired, ſtop ſhort to Cenſure a fault, which, as they ſay, disfigures all the reſt.

MAXIM CLXII.

To be able to triumph over Jealouſie and Envy.

Though it be Prudence to ſlight Envy, yet that contempt is a ſmall matter now a-days: Gallantry works a far better effect.

ſect. He cannot be ſufficiently praiſed, who ſpeaks well of him, that ſpeaks ill. There is not any revenge more Heroick, than that which torments Envy, by doing good. Every good ſucceſs is a ſtrapado for the envious man, and the glory of his Corrival is a Hell to him. To make ones happineſs to be a poiſon to his Enviers, is held to be the moſt rigorous puniſhment that they can endure. Enviers die as often as they hear the praiſes of the Envied revive. Both contend for immortality, but the one to live always in glory, and the other always in miſery. The Trumpet of Fame, which ſounds to immortalize the one, pronounces death to the other, by condemning him to the puniſhment of expecting in vain that the cauſe of his pains ſhould ceaſe.

MAXIM CLXIII.

One muſt never loſe the favour of him that is happy, to take compaſſion on a Wretch.

Commonly that which makes the happineſs of ſome, makes the miſery of others: and you may ſee one that could not be happy, if many others were not miſerable. It is the property of wretches to gain Peoples good will. For all take pleaſure to gratifie with an unprofitable

favour, thoſe who are perſecuted by Fortune. Nay it hath ſometimes happened that a man hated of all the World in his proſperity, hath been pitied by all People in his misfortune; the fall having changed into compaſſion the deſire of revenge. Let a man of wit then take heed of the turns of Fortune. There are ſome that never aſſociate but with the unfortunate. He, whom they ſhunned yeſterday becauſe of his proſperity, has them for Companions to day, becauſe of his adverſity. That Conduct is ſometimes the mark of a good nature, but never of a good wit.

MAXIM CLXIV.

To let fly ſome ſhot in the Air

Is the way to know how that which is intended to be done, will be received, eſpecially, when they are matters, the iſſue and approbation whereof is doubtful. By that means we are ſure to hit our mark, and always at liberty to retreat or advance. Thus we pump out men's minds, and know where it is beſt to ſet our foot. That prevention is moſt neceſſary, for asking pertinently, placing Friendſhip aright, and for governing well.

MA-

MAXIM CLXV.

To wage War fairly.

A brave man may, indeed, be induced to make War, but not to make it otherwiſe than he ought. All men ought to act according to what they themſelves are, and not to what others are. Gallantry is moſt plauſible, when it is uſed towards an Enemy. We are not only to overcome by force, but alſo by the manner. To Conquer baſely is not to overcome, but to be Conquered rather. Generoſity hath always had the advantage. A worthy man never makes uſe of forbidden Weapons. To employ the wrack of an old Friendſhip, in framing a new hatred, is to uſe ſuch arms. For it is not lawful to take the advantage of a truſt and confidence in revenge. Whatever looks like treachery infects the good name. The leaſt atome of baſeneſs is inconſiſtent with the generoſity of great Souls. A brave man ought to make it his glory to be ſuch, that if gallantry, generoſity and fidelity, were loſt in the world, they might be found in his heart.

MAXIM CLXVI.

To diſtinguiſh betwixt the man of Words, and the man of Deeds.

This diſtinction is as abſolutely neceſſary as that of the Friend of the Perſon, and the Friend of the Employment. For they are very different Friends. He is out of the way, who doing no bad Deeds, gives no good Words: And he again more, who giving no bad Words, does no good Deeds. Now a-days men feed not upon words, ſeeing they are but wind; nor do they live on Civilities, theſe being only a formal juggle. To go a birding with a light, is the true way to dazle the birds eyes. The vain and fools are content with wind. Words ought to be the pledges of actions, and by conſequent have their value. Trees that bear no fruit, and have only leaves, have commonly no heart. It is neceſſary to know them all; the one, to make profit of them; and the other, to ſtand under their ſhade.

MA-

MAXIM CLXVII.

To be able to help ones ſelf.

In troubleſome encounters, there is no better company than a great heart: and if this come to fail, it ought to be aſſiſted by the parts that are about it. Croſſes are not ſo great for thoſe who can tell how to aſſiſt themſelves. Yield not to Fortune: For ſhe'll become inſupportable to thee. Some give themſelves ſo little help in their troubles, that they increaſe them, becauſe they know not how to bear them with courage. He that underſtands himſelf well, finds in reflection relief to his weakneſs. A man of judgment comes off in all things advantageouſly, were it even to come down from the Stars.

MAXIM CLXVIII.

Not to be Monſtrous.

All the Hair-brained, Vain, Opinionative, Capricious, Self-conceited, Extravagant, Fawners, Buffoons, News-mongers, Authors of Paradoxes, Fanaticks, and in a word, all ſorts of irregular Perſons: all theſe, I ſay, are ſo many Monſters of impertinence. The uglineſs of the Soul is al-

ways more monſtrous, than the deformity of body, ſeeing it more diſhonours the beauty of its original. But who ſhall correct ſo great and general a diſorder? where reaſon is wanting, direction has nothing to do: inaſmuch as that which ought to be the cauſe of a ſerious reflection upon that which gives occaſion to publick laughter, makes men fall into the vanity of believing, they are admired.

MAXIM CLXIX.

To take more heed not to miſs once, than to hit an hundred times.

When the Sun ſhines no body minds him; but when he is eclipſed, all conſider him. The vulgar will keep no account of your hits, but of your miſſes. The bad are more known by murmurings, than the good by applauſes: and many have not been known until they fell. All good ſucceſſes put together are not enough to obliterate one bad one. Undeceive thy ſelf then, and take it for a certain truth, that Envy will obſerve all thy faults, but not one of thy good actions.

MA-

MAXIM CLXX.

To be ſparing in all things.

That's the way to ſucceed in matters of importance. One muſt not at every turn employ all his Capacity, nor ſhew all his ſtrength. One muſt be ſparing even in knowledge: for that ſerves to double the value of it. There is a neceſſity of having always ſomething to truſt to, when the queſtion is how to get out of the mire. The relief is more conſiderable than the fight, becauſe it is always accompanied with the reputation of valour. Prudence keeps always to the ſurer ſide. And in that ſence the ingenious Paradox is true: *That the half is more than the whole.*

MAXIM CLXXI.

Not to abuſe Favour.

Great Friends are for great occaſions. Much favour is not to be employed in matters of ſmall importance: that's ſcattering of it. The ſheet Anchor is always reſerved for the laſt extremity. If we ſquander away the *much* for the *little*, what will remain for the next need? There is nothing now a-days better than Prote-

Protectors, nor more precious than favour. It does and undoes, even ſo far as to give wit, and take it. Fortune hath always been as much a Step-mother to the Wife, as Nature and Fame have been favourable unto them. It's better to know how to preſerve our Friends, than our Eſtates.

MAXIM CLXXII.

Never to engage with him that hath nothing to loſe.

To do otherwiſe, is to fight at a diſadvantage. For the other enters the liſts unconcernedly. Seeing he hath loſt all ſhame, he hath no more to loſe, nor to husband; and ſo he runs hand over head into all extravagances. Reputation, which is an ineſtimable value, ought never to be expoſed to ſo great riſques. Having coſt a great many years in purchaſing, it comes to be loſt in a moment. A ſmall breeze of wind is enough to freeze a great deal of ſweat. A Prudent Man is withheld by the conſideration that he hath much to loſe. When he thinks of his Reputation, he preſently conſiders the danger of loſing it. And by means of that reflection he proceeds with ſo great reſerve, that Prudence has time to retire in

in time, and to ſecure his Credit. One can never be able to recover by a Victory what he hath already loſt in expoſing himſelf to loſe.

MAXIM CLXXIII.

Not to be a Glaſs in Converſation, and much leſs in Friendſhip.

Some are eaſie to break, and thereby diſcover their inſolidity. They fill themſelves with diſcontent, and others with diſtaſte. They ſhew themſelves to be tenderer than the Eyes, becauſe they are not to be touched neither in jeſt nor earneſt. Motes even offend them; (for they have no need of Apparitions.) They who keep them company, ought to put an extreme conſtraint upon themſelves, and ſtudy to obſerve all their niceties. There is no ſtirring before them, for the leaſt geſture diſturbs them. Commonly they are a ſelf-abounding kind of People, ſlaves to their humour, and Idolaters of their ſilly point of honour, for which they would turn the World topſie-turvey. He that truly loves, is of the nature of a Diamond, both as to its laſtingneſs, and its being hard to break.

MA-

MAXIM CLXXIV.

Not to live too faſt.

To know how to diſtribute time, is to know how to enjoy life. To many there is much of life remaining, but they want the felicity of it. They laviſh away pleaſures: (for they enjoy them not,) and when they are gone on a great way, they would be willing, if they could, to come back again. Theſe are the Poſtillions of life, who to the ſwift motion of time, add the rapidity of their own minds. They would devour in one day what hardly they could be able to digeſt in all their life time. They live in pleaſures as men that would taſte of them all before-hand. They eat up future years, and ſeeing they do all things in haſte, they have ſoon done with all. The deſire of knowledge it ſelf ought to be moderated, that we may not know things imperfectly. There are more days than proſperities. Make haſte to do, and enjoy at leiſure. It is better to have affairs done than to do, and the contentment which laſts, is to be preferred before that which ends.

MA-

MAXIM CLXXV.

The ſubſtantial Man.

He that is ſo, is not ſatisfied with thoſe who are not ſo. Unhappy is that eminence that hath nothing ſubſtantial in it. All who appear to be men, are not all ſo. There are ſome artificial men, that conceive *Chimera's*, and are brought to bed of miſtakes. There are others that reſemble them, and ſet a value upon them, being better ſatisfied with the uncertainty that a falſe ſhew promiſes, becauſe the *much* is there; than with the certainty that offers truth, becauſe that appears little: but at long run their Caprices come to an unlucky end, inaſmuch as they have no ſolid foundation. Nothing but truth can give a true Reputation; and nothing but ſubſtance turns to account. One cheat ſtands in need of a great many others, and by conſequent, the whole building is but imaginary: and ſeeing it is founded in the air, it muſt of neceſſity fall to the ground. An ill conceived deſign never comes to maturity. The *much* which it promiſes, is enough to render it ſuſpected: juſt ſo as the argument which proves too much, proves nothing.

MAXIM CLXXVI.

To know, or to hearken to thoſe who know.

There is no living without underſtanding; it muſt be had, either by nature, or at ſecond hand. Yet there are ſome, who are ignorant that they know nothing; and others, who think they know, though they know nothing at all. The faults that proceed from the want of wit, are incurable. For as ignorants know not themſelves, ſo they take no care to ſearch for that they want. Some would be wiſe, if they did think themſelves ſo. Hence it is that the Oracles of Wiſdom be ſo rare, yet they have nothing to do, ſeeing no body conſults them. It is neither a diminution of Grandure, nor a ſign of incapacity to take Counſel: on the contrary, one puts himſelf in the ſtate of a knowing man by adviſing well. Debate with thy Reaſon, that thou mayſt not be beaten by ill fortune.

MAXIM CLXXVII.

To avoid too much familiarity in Converſation.

It is neither pertinent to practiſe it, nor to ſuffer it. He that familiarizes himſelf, preſently loſes the Superiority that his ſerious air gave him, and by conſequent his Credit.

Credit. The Stars retain their ſplendor, becauſe they mingle not with us. By Divinizing, one gets Reſpect, by Humanizing, Contempt. The more common humane things are, the leſs they are eſteemed. For communication diſcovers imperfections, that reſervedneſs concealed. We muſt not be too familiar with any body; not with Superiours, becauſe of danger; nor with inferiors, by reaſon of Indecency: and far leſs with mean People whom ignorance renders inſolent, inaſmuch that being unſenſible of the honour that is done them, they preſume it is their due. Facility is a branch of a low mind.

MAXIM CLXXVIII.

To believe the Heart, and eſpecially if it be a preſaging Heart.

It is never to be contradicted: for it is accuſtomed to prognoſticate what moſt concerns us. It is a Domeſtick Oracle. Many have periſhed, becauſe they were too diffident of themſelves. But to what end ſhould one diſtruſt himſelf, if he look not out for the remedy? Some have a heart that tells them every thing: a certain mark of a rich ſtock. For that heart always prevents them, and rings the alarum Bell upon the approach of evils, to make

make them fly to the remedy. It is not the part of a wiſe man to go out and receive evils, but to be before-hand with them and diſperſe them.

MAXIM CLXXIX.

To be reſerved in ſpeaking, is the Seal of the Capacity.

A Heart without ſecrecy is an open letter. Where there is depth, the ſecrets are deep. For there muſt be much room and large ſpaces, where all that is thrown in may be eaſily kept. Reſervation proceeds from the great command that one hath over himſelf, and that is, indeed, a real triumph. We pay tribute to as many as we diſcover our ſelves to. The ſecurity of Prudence conſiſts in internal moderation. The ſnares that are laid for diſcretion, are to contradict, to draw out an explanation; and to glance biting words, to ſet one in a flame. Then it is that a Wiſe Man ought to keep the cloſer. Things that are to be done, are not to be told; nor are thoſe that are fit to be told, good to be done. *See the Maxim* 279.

MA-

MAXIM CLXXX.

Not to take the deſign of an Enemy for the rule of our Meaſures.

A Blockhead will never do what a man of Wit thinks he ſhould, becauſe he is not able to diſcern what is to the purpoſe. And if he be a prudent man, leſs ſtill; becauſe he may go contrary to an advice that has been blow'd upon, and perhaps even prevented by his adverſary. Matters ought to be examined on both ſides, and prepared for *pro* and *con*: ſo that one may be ready for the *yea* and the *no*. Judgments are different. Indifference ought always to be attentive, not ſo much for what ſhall happen, as for what may happen.

MAXIM CLXXXI.

Not to tell a lie, and yet not to ſpeak all the truth neither.

Nothing requires more circumſpection than truth. For to tell it, is to draw the hearts bloud. There needs as much skill to know when to tell it, as to know when to conceal it. By one ſingle lie, a man loſes all his good name. Deceit goes for falſe Coin, and the Deceiver for a Coiner, which is worſe ſtill. All truths cannot be told: ſome, becauſe they concern my ſelf; and

others, becauſe they concern a third Perſon.

MAXIM CLXXXII.

A grain of boldneſs is worth a pound weight of skill.

It is good not to conceive ſuch a high notion of People, as to become baſhful in their preſence. Let never the imagination debaſe the heart. Some appear to be men of importance, till others treat with them; but communication ſoon undeceives the Credulous. No body goes beyond the narrow bounds of man. Every one hath his *if*, ſome as to their Wit; and others as to their Genius. Dignity gives an apparent Authority; but it is rare, when the perſonal qualities anſwer it. For fortune is wont to clog the Superiority of the employment, by the inferiority of merits. Imagination is always upon the wing, and repreſents things greater than they are: It conceives not only what there is, but what there may be alſo: Reaſon having been undeceived by ſo many experiences, ought to undeceive it. In a word, it neither becomes ignorance to be bold, nor capacity to be baſhful. And if Confidence be uſeful to them who have but a ſmall ſtock, upon ſtronger reaſon it ought to be uſeful to thoſe who have a great deal.

MA-

MAXIM CLXXXIII.

Not to be Head-ſtrong.

All Fools are Opiniators, and all Opiniators are Fools. The more Erroneous their Opinions are, the more they hug them. It is civil to yield, even in thoſe things wherein we have greateſt reaſon and certainty: for then all know, who had reaſon on their ſide: and beſides the reaſon, Gallantry is alſo diſcovered in the procedure. There is more eſteem loſt, by a wilful reſiſtence, than there is got by carrying it by open force. For that is not ſo much a defending of truth, as a demonſtration of Clowniſhneſs. There are knotty heads very difficult to be cleft, and which always run upon ſome incurable extremity: and when once whimſey joins to their head-ſtrongneſs, they contract an indiſſoluble league with extravagance. Inflexibility ought to be in the Will, and not in the Judgment: though there be excepted caſes too, wherein one is not to ſuffer himſelf to be gained, nor doubly overcome; that is to ſay, both in the reaſon, and in the execution.

MAXIM CLXXXIV.

Not to be Ceremonious.

The affectation of being ſo was heretofore cenſured as a piece of vicious ſingularity, and that in a King too. Punctiliouſneſs is tireſome. There are whole Nations ſick of that Nicety. The robe of ſillineſs is wrought with ſmall ſtitch. Theſe Idolaters of the point of honour give a demonſtration, that their honour is founded on a ſmall matter, ſeeing they fanſie every thing may wound it. It is good ſo to carry, as to gain Reſpect, but it is ridiculous to paſs for a great Maſter of Compliments. It is very true, that a Man without Ceremony hath need of a great Merit in place of it. Courteſie ought neither to be affected nor ſlighted. He ſhall never gain the eſteem of an able man, who ſticks too much upon Formalities.

MAXIM CLXXXV.

Never to expoſe ones Credit to the riſque of one ſingle interview.

For if one come not well off, it is an irreparable loſs. To fail once happens often, and eſpecially the firſt time. One is not always in the kue; whence cometh the Proverb: *It is not my day.* One muſt therefore

therefore endeavour; that if he hath failed the firſt time, the ſecond may make amends for all: or that the firſt may vouch for the ſecond, that ſucceeded not. One ought always to have his recourſe to *better*, and to appeal from *much* to *more*. Affairs depend on certain fortuitous caſes, and on many too: and by conſequence good ſucceſs is a rare good fortune.

MAXIM CLXXXVI.

To diſcern faults, tho they be in faſhion.

Tho Vice be cloathed in cloth of gold, yet a good man will ſtill know it. It is to no purpoſe for it to be apparelled in gold, it can never ſo well diſguiſe it ſelf but that it will be perceived to be of iron. It would cloak it ſelf with the nobility of its Adherents, but it is never ſtript of its baſeneſs, nor the miſery of its ſlavery. Vices may very well be exalted, but not exalt. Some obſerve, that ſuch a Heroe hath had ſuch a Vice, but they conſider not, that it was not that Vice which made him a Heroe. The example of great men is ſo good an Orator, that it perſuades one to infamous matters. Sometimes flattery hath affected even bodily defects, without obſerving, that though they be born with in great men, they are inſupportable in the mean.

MAXIM CLXXXVII.

To act all that is agreeable to ones ſelf, and all that's odious by others.

The one conciliates good will, and the other baniſhes hatred. There is more pleaſure in doing good, than in receiving it. It's in that, that generous Souls place their felicity. It ſeldom happens that one vexes another without being troubled himſelf, either through compaſſion or retaliation. Superior cauſes never operate, without reaping praiſe or reward. Let the good come immediately from thee; and the evil by another. Take ſome body, upon whom the blows of diſcontent may fall, that is to ſay the hatred and the murmurings. The anger of the Rabble is like that of Dogs; not knowing the cauſe of its evil, it falls upon the Inſtrument. So that the inſtrument bears the puniſhment of the evil whereof it is not the principal cauſe.

MAXIM CLXXXVIII.

To bring always into company ſomething to be praiſed.

That is a means to make one eſteemed a man of good diſcerning, and upon whoſe

whoſe judgment one may be aſſured of the goodneſs of things. He that hath known the perfection before, will be ſure to eſteem it afterwards. He furniſhes matter to converſation and imitation, by unfolding plauſible knowledges. It is a politick way of felling Courteſie to thoſe that are preſent, who have the ſame perfections. Others on the contrary bring always with them ſomething to be blamed, and flatter the preſent, by deſpiſing the abſent. This ſucceeds with them, when they are in the company of thoſe who only look on the out-ſide: ſeeing ſuch obſerve not the cunning of ſpeaking ill of ſome in preſence of others. Some think it a piece of Policy to eſteem more the ordinary perfections of to day, than the wonders of yeſterday. A Prudent man then is to have a care of all theſe Artifices, (whereby theſe blades endeavour to attain to their ends) that he may not be diſcouraged by the exaggeration of the one, nor puffed up by the flattery of the others. Let him know, that both proceed the ſame way with both parties, and only give them the alternative, by adjuſting their ſentiments to the place where they are.

MAXIM CLXXXIX.

To make uſe of the needs of others.

If privation come the length of deſire, it is the moſt efficacious conſtraint. Philoſophers have ſaid, that privation was nothing, and the Politicians ſay, that it is all in all. And without doubt theſe have beſt underſtood it. There are ſome who to obtain their ends, make their way by the deſire of others. They lay hold of occaſion, and ſtir up the deſire by the difficulty of obtaining. They promiſe themſelves more from the heat of paſſion, than from the lukewarmneſs of poſſeſſion. Inſomuch that the deſire enflames the more as the reſiſtence grows greater. The true ſecret of attaining to ones ends is, to keep People always in dependence.

MAXIM CXC.

To be ſatisfied in all conditions.

Even they who are uſeleſs, have the conſolation that they are eternal. There is no trouble but hath its ſatisfaction. *Luck for the fools, and chance for the ugly,* ſaith the Proverb. To live long, there needs no more but to be of little worth. The crackt pot ſeldom breaks, it laſts commonly till People be weary of uſing it. It would ſeem that fortune envies men

men of importance, ſeeing it joins duration with incapacity in ſome, and ſhort life to much merit in others. All they who by right ought to live, always fail in good fortune; and ſuch as are good for nothing, you'll find to be eternal, whether becauſe they appear to be ſo, or becauſe in effect they are ſo. It ſeems that Deſtiny and Death are agreed to forget the unfortunate.

MAXIM CXCI.

Not to be gull'd with exceſſive Courteſie;

For 'tis a kind of Cheat. There are ſome who ſtand not in need of the Herbs of *Theſſaly* to bewitch with; for they charm Fools and vain People meerly with a low Bow. They make a Traffick of Honour, and pay for it with the wind of ſome fair Words. He that promiſes all, promiſes nothing; and promiſes are ſo many ſlippery ſteps for Fools. True Courteſie is a debt, that which is affected and uncommon, is a Cheat. It is not a civility, but a dependance. They make not the Bow to the Perſon, but to the Fortune. Their flattery is not an acknowledgment of merit, but a bait to the profit, which they hope for. *See the Maxim* 118.

MA-

MAXIM CXCII.

The peaceable man is the long-liv'd man.

Live, and let live. Peaceful men not only live, but reign. We muſt hear and ſee, but withal hold our peace. The day ſpent without contention, makes us ſpend the night in ſleep. To live much, and to live with pleaſure, is the life of two; and it is the fruit of internal peace. That man hath all, who does not at all care for what concerns him not. There is nothing more impertinent, than to lay to heart that which touches us not, or not to be affected with that which concerns us.

MAXIM CXCIII.

Watch ſtrictly over him that engages in your Intereſts, to come off with his own.

There is no better preſervative againſt Cunning, than Caution. A word to the wiſe. Some do their own buſineſs by ſeeming to do another man's. So that if one have not the key of intentions, he is forced at every turn to burn his own fingers, to ſave other men's goods from the fire.

MA-

MAXIM CXCIV.

To have a modeſt Opinion of ones ſelf, and of his affairs, eſpecially when he does but begin the World.

All People have high Conceits of themſelves, and eſpecially they who ſignifie leaſt. Every one fanſies to himſelf a brave Fortune, and imagines himſelf to be a Prodigy. Hope engages raſhly, and then experience ſeconds it in nothing. Reality is the executioner of a vain imagination by undeceiving it. Prudence then ought to correct ſuch extravagances; and though it be allowable to deſire the beſt, yet we ought always to expect the worſt, that ſo we may take all that happens patiently. It is dexterity to take ones aim a little higher, that he may hit the juſter, but he ought not to ſhoot ſo high, as to fail at the firſt ſhot. That reformation of imagination is neceſſary; for vanity without experiences makes men only to dote. A good underſtanding is the moſt univerſal remedy againſt all impertinences. Let every one know the ſphere of his own activity, and condition. That will teach a man to ſquare the Opinion of himſelf according to reality.

MA-

MAXIM CXCV.

To be able to judge.

There is no man but may be another's Maſter in ſome thing. He that exceeds, finds always ſome body that exceeds him. To know how to pick out the beſt of every thing, is a uſeful knowledge. The wiſe man eſteems all men, becauſe he knows what's good in every one, and what things coſt in doing of them well. The Fool deſpiſes all, in reſpect that he is ignorant of what is good, and always chuſes the worſt.

MAXIM CXCVI.

To know ones Planet.

There is no man ſo miſerable, but that he hath his Planet; and if he be unfortunate, it is becauſe he knoweth it not. Some have acceſs to Princes and Great Men, and know neither how, nor why; unleſs it be that their luck hath made way for them. So that they need only a little induſtry to preſerve favour. There are others born as it were to pleaſe the wiſe. One man hath been more acceptable in one Country than another, and better received in this City than in that. One man happens alſo to be more fortunate in one employment, than in all others, though

though he be neither more nor leſs capable of all. Deſtiny makes and unmakes how and when it pleaſes. Every one then ought to labour to know his Deſtiny, and to try his *Minerva*; on which depends all the loſs and all the gain. Let him know how to comply with his fate, and take good heed he attempt not to change it; for that would be to forſake the North-ſtar in his courſe.

MAXIM CXCVII.

Never to be hampered with Fools.

It is a perplexity not to know them, and much more for him that knows them not to rid his hands of them. It is dangerous to keep them company, and pernicious to admit them to our confidence. For though their own timorouſneſs, and the eye of another may for ſome time keep them in awe, yet their extravagance will break out at long-run, ſeeing they have only deferred the ſhewing of it, that they might do it with more ſolemnity. It is very difficult for him that cannot keep his own Credit, to maintain another man's. Beſides, Fools are extreamly unhappy; for miſery is faſtened to impertinence, as the skin to the bone. They have only one thing that is not ſo very bad; and that is, that as the wiſdom of others

others ſignifies nothing to them; ſo on the contrary, they are very uſeful to the wiſe, whom they inſtruct and caution at their own proper coſt.

MAXIM CXCVIII.

To know how to tranſplant ones ſelf.

There are ſome, who, to ſet off their own value, are obliged to change Countries, eſpecially if they aſpire to great places. Ones Country is the Step-mother to eminent Qualities. Envy reigns there, as in its native Land. Men remember better the imperfections that one had in the beginning, than the merit, whereby he is advanced to grandeur. A Pin hath been eſteemed a thing of value, when carried from one World into another; and ſometimes a Glaſs brought from afar, hath made a Diamond to be undervalued. Every thing that is foreign, is eſteemed, whether becauſe it comes from a far Country; or becauſe it is found to be complete, and in its perfection. We have ſeen men who have been the refuſe of a little Canton, and are now the honour of the World, being equally reverenced by their Country-men and Strangers; by the one, becauſe they are far off; and by the others, becauſe they are come from afar. He will never have great veneration

tion for a Statue, who hath ſeen it the ſtump of a Tree in a Garden.

MAXIM CXCIX.

To be a wiſe Man, and not an intriguing Man.

The ſhorteſt way to attain to Reputation, is the way of merit. If induſtry be founded on merit, it is the true way of obtaining it. Integrity alone is not ſufficient; and the only Intriguer deſerves it not; inaſmuch that matters are then ſo defective, that they infect the Reputation. It is then requiſite both to have merit, and to know how to bring ones ſelf into play.

MAXIM CC.

To have always ſomething ſtill to deſire, that one may not be unhappy in his happineſs.

The body breathes, and the mind aſpires. If one enjoyed all things, he would be diſguſted with every thing. Nay, it is even neceſſary for the ſatisfaction of the underſtanding, that there remain always ſomething to be known, for feeding curioſity. Hope gives life, and the glut of pleaſure makes the life a burthen. In matter of reward, it is prudent not to give it all at once. When there is no more to be

deſired,

deſired, every thing is to be feared; and that is an unhappy felicity: Fear beginneth where deſire endeth.

MAXIM CCI.

All who appear Fools, are ſo, and one half alſo of thoſe who appear not to be.

Folly hath taken poſſeſſion of this World; and if there be the leaſt wiſdom in it, it is more folly in reſpect of the wiſdom from above. But the greateſt Fool is he that thinks himſelf wiſe, and accuſes all others of folly. To be wiſe, it is not ſufficient to ſeem ſo, and far leſs to ſeem ſo to ones ſelf. He is ſo, that thinks not himſelf to be ſo; and he who perceives not, that others ſee, ſees not himſelf. Tho' the World be ſo full of Fools and Blockheads, yet no body believes himſelf to be one, nor ſo much as ſuſpects it.

MAXIM CCII.

Sayings and Actions render a Man accompliſhed.

We muſt ſpeak well, and act well; the one ſhews a good head, and the other a good heart; and both ſpring from a ſuperiority of mind. Words are the ſhadow of Actions. *Saying* is the *Female*, and *Doing* the *Male*. It is better to be the ſubject of a Panegyrick, than the Panegyriſt.

It is better to receive praiſes, than to give them. To *ſay* is eaſie; but to *do*, difficult. Brave actions are the ſubſtance of life, and good ſayings the ornament of it. The excellence of actions is permanent, that of words tranſient. Actions are the fruit of reflections. Some are wiſe, others valiant.

MAXIM CCIII.

To know the Excellencies of ones Age.

They are not very numerous. There is but one Phœnix in the World. Hardly is there to be found in an age a great General, a perfect Orator, a Sage. And an excellent King is to be look'd for in many ages. Mediocrities are common, both for number, and for eſteem; but Excellencies are every way rare, becauſe they require an accompliſhed perfection; and the higher the form, the harder it is to get to be Captain of it. Many have uſurped the Surname of *Great* from *Cæſar* and *Alexander*, but all in vain. For without the actions, the voice of the People is but a little air. There have been but few *Seneca's*, and Fame hath celebrated but one *Apelles*.

MAXIM CCIV.

What is eaſie ought to be ſet about, as if it were difficult; and what is difficult, as if it were eaſie.

The one for fear of ſlackening through too much confidence; and the other for fear of loſing courage through too much apprehenſiveneſs. The way to fail in doing of a thing, is to reckon it already done; on the contrary, diligence ſurmounts impoſſibility. As to great enterprizes, we muſt not ſtand reaſoning, it is enough that we embrace them when they preſent, leſt the conſideration of their difficulty make us abandon the attempt.

MAXIM CCV.

To know how to make uſe of Contempt.

The true ſecret for obtaining the things which one deſires, is to undervalue them. Commonly they are not to be found when they are ſought; whereas they offer themſelves when one cares not for them. As the things of this World are the ſhadow of thoſe in Heaven, ſo have they that property of a ſhadow, that they fly from him that follows them, and purſue him who flies from them. Contempt alſo is the moſt politick revenge. 'Tis the general Maxim of the wiſe, never to

to defend themſelves with the Pen, becauſe it leaves tracts, that turn more to the glory of their Enemies, than to their humiliation. Beſides that, that kind of defence gives more honour to envy, than mortification to inſolence. 'Tis cunning in inconſiderable perſons to vie with great men, that they may get themſelves Credit by an indirect way, when they cannot have it by right. Many men had never been known, if excellent Adverſaries had not taken notice of them. There is no higher revenge than Oblivion; for it is the burying of theſe men under the duſt of their own nullity. Raſh blades imagine to purchaſe to themſelves an eternal fame, by ſetting fire to the wonders of the World, and Ages. The art of repreſſing calumny is not to mind it. To anſwer it, is to do prejudice to ones ſelf. To be offended thereat, is to diſcredit ones ſelf, and to give envy ground of ſatisfaction: For there needs no more but that ſhadow of defect, if not for obſcuring a perfect beauty entirely, at leaſt for depriving it of its livelieſt luſtre.

MAXIM CCVI.

We muſt know that the vulgar Humour is every-where ;

Even at *Corinth*, and in the moſt accompliſhed Family. Every one hath the experience of it in his own houſe. There is not only a vulgar, but a doubly vulgar humour, which is worſe. This hath the ſame properties with the rabble, juſt ſo as the pieces of a broken looking-glaſs have all the ſame tranſparency ; but it is far more dangerous. It ſpeaks fooliſhly, and cenſures impertinently. It is the great Diſciple of Ignorance; the Godfather of Sillineſs, and the near Couſin of Quacking. We muſt not mind what it ſays, and far leſs what it thinks. It is convenient to know it, that we may get rid of it, ſo that we be neither its companion nor object. For all ſillineſs is of the nature of the Rabble, and the vulgar is only made up of Fools.

MAXIM CCVII.

To uſe Retention.

We ought to mind what we do, eſpecially on unexpected occaſions. The eruptions of paſſions are ſo many ſlippery places that make prudence to ſlide. There lies the danger of being undone. A man engages

engages farther in a minute of rage or pleaſure, than in many hours of indifference. Sometimes a little pelting fret coſts a repentance, that laſts as long as life. Other men's malice lays ambuſhes for prudence, that it may diſcover footing. It makes uſe of that kind of rack, for extorting the moſt hidden ſecret of the heart. Retention then muſt raiſe the counter-battery, and particularly on hot occaſions. There needeth much reflection to keep a paſſion in order. He is a wiſe man that leads it by the bridle. Who knows there is danger, counts his ſteps. A word ſeems as offenſive to him that catches at it, and weighs it, as it appears of little conſequence to him that ſpake it.

MAXIM CCVIII.

Not to die the death of a Fool.

Wiſe men die commonly poor in wiſdom; on the contrary, fools die rich in counſel. To die like a fool, is to die of too much logick. Some die becauſe they feel, and others live becauſe they feel not. So that the one are fools becauſe they die not of feeling, and the others becauſe they die of it. That man is a fool who dies of too much underſtanding. So that ſome die to be *Underſtanding Men*, and others live not to be *underſtood*. But though

many die like fools, yet very few fools die.

MAXIM CCIX.

Not to imitate the folly of others,

Is an effect of rare wiſdom; for whatever is introduced by example and cuſtom, is of great force. Some who have guarded againſt particular ignorance, have not been able to avoid the general. It is a common ſaying, that no man is content with his own condition, though it be the beſt; nor diſſatisfied with his wit, though it be the worſt. Every one envies the happineſs of another, becauſe he is not content with his own. Modern men praiſe ancient things, and thoſe that are here, things that are there. All that's paſt ſeems beſt, and all that's remote is moſt eſteemed. He is as great a Fool that laughs at all things, as he that vexes at every thing.

MAXIM CCX.

To know how to make uſe of Truth.

Truth is dangerous, but yet a good man cannot forbear to ſpeak it. And in that there is need of art. The skilful Phyſicians of the Soul have eſſayed all means to ſweeten it: For when it touches to the quick, it is the quinteſſence of bitterneſs.

terneſs. Diſcretion in that particular unfolds all its addreſs; with the ſame truth it flatters one, and kills another. We ought to ſpeak to thoſe that are preſent, under the name of the abſent or dead. To the underſtanding, a ſign is enough; and if that be not ſufficient, the beſt expedient is to hold ones peace. Princes are not cured by bitter Medicines, it requires art to gild their Pill.

In the third Critick of the third part of the Authors *Criticon*, he ſaith, That after many conſultations about the means of re-calling Truth into the World, from whence men had baniſhed it, to put falſhood in its place, it was reſolved to make it up in a great quantity of Sugar, for qualifying the bitterneſs of it, and then to do it over with the Pouder of Amber, to take from it its ſtrong and unpleaſant ſmell. After that it ſhould be given to men to drink in a golden Cup, and not in a Glaſs, leſt it might be ſeen through it; telling them that it was an excellent liquor, brought from afar, and more precious than Chocolate, Coffee, or Sarbet. *Then he adds:* They began with Princes, to the end that in imitation of them all men might drink of it. But ſeeing they have a very delicate ſmelling, they ſmelt the bitterneſs of that drink at a

League's diſtance, which began to turn their ſtomach, and force them to vomit, *&c.* And in his *Diſcreet*, in the Dialogue entituled, *El Buen entendedor*, he brings in a Doctor, ſaying, To ſpeak Truth now-a-days, is called Brutiſhneſs and Folly. And he makes anſwer: And therefore no body will ſpeak it to thoſe who are not accuſtomed to hear it. There remain only now ſome ſcraps of it in the World; nor do theſe neither appear but with myſtery, ceremony, and circumſpection. With Princes (replies the Doctor) men always fetch a compaſs. It concerns them then to take good heed to that (anſwers *Gratian)* inaſmuch as the loſing or gaining of all, lies thereby at ſtake. Verity, adds the Doctor, is a Maid no leſs modeſt than beautiful; and that's the reaſon why ſhe goes always veil'd. But Princes then (replied *Gratian*) ought gallantly to uncover her. It concerns them much to be good Diviners, and ſharp-ſighted *Linxes*, that they may dive in truth, and diſcern falſhood. The more every one ſtudies to mutter only the truth to them between their teeth, the more they give it them ready chewed, and eaſie to be digeſted, to the end it may do them the more good. At preſent *undeception* is politick, it goes commonly

monly betwixt two lights, either that it may get out of the darkneſs of flattery, if it meet a Fop; or that it may advance to the light of truth, if it meet with a man of wit.

MAXIM CCXI.

In Heaven all is pleaſure; in Hell all pain. The World being in the middle, has a ſhare of both.

We are betwixt two extreams, and ſo we participate of both. There is an alternative of deſtiny, neither can all be happineſs, nor all unhappineſs. This World is a cypher, all alone it is of no value, joined to Heaven it is worth a great deal. It is wiſdom to be indifferent as to all its changes, for novelty moves not the wiſe. Our Life is acted like a Play; the Cataſtrophe is in the laſt Act. The chief part then is to end it well.

MAXIM CCXII.

Not to diſcover the Myſtery of ones Art.

Great Maſters uſe this Cunning, even when they teach their Trade. One muſt always preſerve a Superiority, and continue to be Maſter. There is need of Art in communicating ones Art, the ſource of teaching, and that of giving muſt never be drained. That's the means of preſerving

ving Reputation and Authority. To have always ſomewhat that may feed admiration, by advancing things ſtill to greater perfection, is a great precept to be obſerved in the matter of pleaſing and teaching. In all ſorts of Profeſſions, and particularly in the moſt ſublime employments, not to be laviſh of ones ſelf, hath been a great rule for living and prevailing.

MAXIM CCXIII.

To know how to Contradict.

It is an excellent ſtratagem, when one can do it, not to be engaged, but to engage. It is the only Rack that can extort Paſſions. Slowneſs in believing is a vomitive that brings up ſecrets, and a key that can open the beſt lock'd heart. To ſound both the will and judgment, requires great dexterity. A ſly contempt of ſome myſterious words of another's, hunts out the moſt impenetrable ſecrets, and pleaſantly wheedles them to the point of the tongue, that they may ſo be caught in the toils of artifice. The reſervedneſs of him who ſtands upon his guard, makes his ſpy draw off to a diſtance; and ſo he diſcovers the thought of another, which otherwiſe was impenetrable. An affected Doubt is a falſe key of a cunning contrivance, whereby curioſity unlocks all that

it

it hath a mind to know. In matter of learning, it is a cunning fetch in the Scholar to contradict his Maſter, inaſmuch as it lays an obligation upon him, to labour to explain the truth with greater perſpicuity and ſolidity. So that moderate contradiction gives him that teaches occaſion to teach thoroughly.

MAXIM CCXIV.

Of one Folly not to make two.

Nothing more ordinary than after one hath committed one piece of foppery, to do three or four more in making amends for it. One impertinence is excuſed by another greater. Foppiſhneſs is of the race of Lying, or this of the race of that: To make good one, there is need of a great many others. The defence of a bad Cauſe, hath always been worſe than the Cauſe it ſelf. Not to know how to cover the evil, is a greater evil than the evil itſelf. The revenue of imperfections is, to let out a great many others to rent. The wiſeſt man may very well fail once, but not twice; tranſiently, and by inadvertency, but not deliberately. *See the Maxim* 261.

MA-

MAXIM CCXV.

To have an eye over him that looks one way, and rows another.

'Tis the ſtratagem of a man of buſineſs to amuſe the will, that he may attack it; for ſo ſoon as it is convinced, it is overcome. He diſſembles his intention, that he may attain to it; he puts himſelf in the ſecond rank, that he may be the firſt in execution. He makes ſure of his blow through the inadvertency of his Adverſary. Let not then thy attention ſleep, ſince the intention of thine adverſary is ſo vigilant. And if the intention be the ſecond in diſſimulation, the diſcerning ought to be the firſt in knowledge. It is an act of circumſpection to find out the artifice that one makes uſe of, and to obſerve the aims he takes for hitting the ends of his intentions. Seeing he propoſes one thing, and pretends another, and that he turns and winds, that he may ſlily reach his ends, we are to look well about us what we grant to ſuch an one; and ſometimes it will not even be amiſs to let him know that we have diſcovered his deſigns.

MA-

MAXIM CCXVI.

To ſpeak clearly.

That ſhews not only a diſengagedneſs, but alſo a vivacity of wit. Some conceive well, and bring forth ill. For without light, the Children of the Soul, that is to ſay, Thoughts and Expreſſions, cannot come into the World. There are ſome, much like to thoſe pots, which hold much, and let little out: On the contrary, others ſay more than they know. What reſolution is in the will, expreſſion is in the underſtanding: They are too great perfections. Clear wits are plauſible; confuſed heads have been admired, becauſe not underſtood. Sometimes obſcurity is graceful, to diſtinguiſh one from the rabble. But how can others judge of what they hear, if thoſe who ſpeak conceive not themſelves what they ſay?

MAXIM CCXVII.

We muſt neither love, nor hate for ever.

Live to day with thy Friends, as with thoſe who to morrow may be thy worſt Enemies. Seeing that is found by experience, it is very reaſonable to be upon ones guard. Have a care not to give arms to the deſerters of Friendſhip, inaſmuch as they'll fight with them more cruelly againſt

againſt your ſelf. On the contrary, in regard of your enemies, leave always a door open to reconciliation, to wit, that of gallantry, which is the ſureſt. Sometimes former revenge hath been the cauſe of future repentance, and the pleaſure of doing evil, turns into the diſpleaſure of having done it.

MAXIM CCXVIII.

To do nothing whimſically, but every thing with circumſpection.

Every whimſie is an impoſthume. It is the eldeſt ſon of paſſion, that does all things the backward way. There are ſome who turn every thing into a kind of skirmiſhing. They are ruffians in converſation, and would make a triumph of every thing they do. They know not what it is to be peaceful. In commanding and governing they are pernicious, becauſe they turn Government into a League offenſive, and form a party of enemies of thoſe whom they ought to look upon as Children. They'll have all things go in their way, and carry every thing as the reſult of their Conduct. But ſo ſoon as men diſcover their paradoxical humour, they ſtand upon their guard againſt them; their *Chimæra's* are flung back to them again; and by conſequence they

they are ſo far from gaining their point, that they heap up to themſelves vexations, every one lending a hand to their mortification. Theſe ſilly People have a crack'd brain, and ſometimes alſo an unſound heart. The way to get rid of ſuch Monſters, is to fly to the Antipodes, the barbarity whereof will be more ſupportable than the fierce and haughty humour of theſe men.

MAXIM CCXIX.

Not to paſs for a crafty Man.

The truth is, there is no living now-a-days without uſing it. But it is better to chuſe to be prudent than cunning. An open humour is agreeable to all men, but a great many love not to have it. Sincerity ought not to degenerate into ſimplicity, nor wiſdom into artifice. Better it is to be reſpected as wiſe, than feared as crafty. Sincere people are loved, but deceived. It is the greateſt cunning to hide that which paſſes for cheating. Candour flouriſhed in the golden Age; Malice has its turn in this Age of Iron. The reputation of knowing what one hath to do, is honourable, and procures confidence; but that of being artificious, is ſophiſtical, and begets diſtruſt.

MA-

MAXIM CCXX.

To cover our ſelves with the Fox's skin, when we cannot do it with the Lion's.

To yield to the times, is to exceed. He that compaſſes his deſign, never loſes his reputation. Art ought to ſupply ſtrength. If we cannot proceed in the King's high-way of open force, we muſt take the by-path of artifice. Wiles are far more expeditious than ſtrength. The wiſe have oftener got the better of the brave, than the brave of the wiſe. When an enterprize fails, the door is open to contempt.

MAXIM CCXXI.

Not to be too ready to engage, nor to engage another.

There are ſome men cut out for blundering, and making others ſtumble againſt decency. They are always at the point of doing ſome foppery. They are very apt to joſtle rudely, but they unhappily break to pieces. They don't come off for an hundred quarrels a day: Their humour being croſs-grain'd, they contradict all men in all things. Having their judgment ſet the wrong way, they diſapprove every thing. It belongs only to theſe great free-booters of prudence to do nothing right, and to cenſure every thing as

as wrong. What Monſters are there in the large Country of impertinence!

MAXIM CCXXII.

A reſerved man is apparently a prudent man.

The Tongue is a wild Beaſt, very hard to be chained again, when once it is let looſe. It is the pulſe, whereby the wiſe know the diſpoſition of the Soul. By that, intelligent men feel the motion of the heart. The miſchief is, that he who ought to be the moſt diſcreet, is the leaſt. The wiſe man avoids fretting and engaging, and thereby ſhews how much he is maſter of himſelf. He acts with circumſpection. He is a *Janus* in counterpoiſing, and an *Argus* in diſcerning. *Momus* might have ſaid with better reaſon, that the hands wanted eyes, than that the heart needed a little window.

MAXIM CCXXIII.

Not to be too ſingular, neither through affectation, nor inadvertency.

Some make themſelves remarkable by their ſingularity, that is to ſay, by fooliſh actions, which are rather faults than differences: and as ſome are known to all men, by ſome deformity in the face; ſo are theſe by I know not what exceſs, that

appears in their countenance. To be ſingular is good for nothing, unleſs it be to make one paſs for an original impertinent: which alternately provokes the ſcorn of ſome, and the bad humour of others.

This Maxim being taken out of the Chapter of the Author's Diſcreet, *entituled,* La Figureria, *I have thought it pertinent to inſert an extract of it here as a Commentary.*

There are, ſays he, many People, that ſerve as an object to be laughed at by others, and thoſe are purpoſely ſo, who to diſtinguiſh themſelves from other men, affect an extravagant ſingularity, which they obſerve in all their actions. You ſhall ſee a man that would give any thing he could ſpeak from his poll, that he might not ſpeak by the mouth, as others do. But ſince that's impoſſible, they tranſform their voice, affect a little accent, invent idioms, and liſp it ſweetingly, that they may be rare in every thing. They torture their palate, in depriving it of all that naturally it loves. Seeing it is common to them with the reſt of Mankind and other Animals, they would change it by an exceſs of ſingularity, which is rather the puniſhment of their affectation, than the elevation of their grandure. Sometimes they'll be pleaſed to drink dregs,

dregs, and ſay it's Nectar. They leave the generous King of Liquors for Waters, which are only precious in their fancies; they ſmell of Phyſick, and they call them *Ambroſia.* Every day they invent Novelties, that they may always improve in ſingularity; and the truth is, they ſucceed in it, ſince no body elſe finds either the goodneſs or reliſh in the *Ragoes*, which they ſo magnifie. So that they remain all alone in their extravagancy, or as others call it, impertinence. *And ſome lines after.* In Heroick actions, ſingularity is becoming, and nothing gains more veneration to great employments. Grandure conſiſts in the ſublimity of wit, and in elevated thoughts. There is no nobility like to that of the Heart. For it never ſtoops to Artifice. Vertue is the Character of Heroiſm. Difference is becoming there: Princes ought to live with ſo great luſtre and ſplendor, by means of their good qualities, and vertues, that, if the Stars deſcended from their Celeſtial Sphere, to come and dwell with us, they ſhould not be more luminous than they. There are others who are not men; they affect to diſtinguiſh themſelves by modes, and to ſingularize themſelves by an extraordinary air. They abhor all that is in practice. They ſhew an antipathy againſt cuſtom.

They affect Antiquity, and to revive old faſhions. Others in *Spain* wear the *French* habit, and in *France* the *Spaniſh*. Nay, there are ſome that go into the Country with a Gorget, and to court with a Band, playing ſo the Puppits, as if Deriſion needed a Ragoe. Men ought never to give occaſion of laughter to People of ſenſe; nay, not ſo much as to Children; and nevertheleſs there are a great many who ſeem to place their whole ſtudy and care in making themſelves ridiculous, and to be talked of by others. They'd think the day ill ſpent, if they ſignalized it not by ſome ridiculous ſingularity. But how could the mirth of ſome be entertained without the extravagance of others? Some Vices ſerve as matter for others. And thus Foppiſhneſs is the food of Calumny. But if frivolous ſingularity in the bark, that is to ſay, in the out-ſide, be a ſubject of laughter, what will the internal, I mean, that of the mind, be? There are ſome men, in whom, one would ſay, that Nature had placed all things, Wit, Judgement and all, the wrong way. They affect to appear ſo, for fear of conforming to Cuſtom. Unintelligible in their Reaſoning, depraved in their Opinion, and irregular in all. For the greateſt ſingularity,

larity, without doubt, is that of the Underſtanding. Others cloath their capriciouſneſs with a vain Pride, lined with foppiſhneſs and folly. With that they affect in all things and all places, a ſtarched gravity. They would ſeem to do honour with a look, and favour with a word of their mouth.

MAXIM CCXXIV.

Never to take things againſt the hair, though they come that way.

Every thing hath a right ſide and a wrong. The beſt thing hurts, if we take it the wrong way. On the contrary the moſt unfitting fits, if it be taken by the handle. Many things have given trouble that would have been pleaſant, if one had known the good of them. In all things there is good and bad. The skill lies in knowing how to find out the good. One and the ſame thing, hath its good day, and its bad. Examine it on the faireſt ſide. We muſt not give the contrary reins to good and evil. Hence it is that ſome take pleaſure in all things, and others in nothing. A good expedient againſt the reverſe of fortune, and for living in any time, and in any employment that happens to men.

MAXIM CCXXV.

To know ones prevailing fault.

Every one hath one, that makes a counterpoiſe to his predominant perfection. And if it be backt by inclination, it rules like a Tyrant. Let one begin to make War againſt it then, by declaring it: and let that be by a *manifeſto*. For if it be known, it will be overcome; and eſpecially if he that hath it, judge it to be as great, as it appears to others. To be maſter of ones ſelf, there is need of reflecting upon ones ſelf. If once that root of imperfections be pluckt out, we'll ſoon be able to maſter the reſt.

MAXIM CCXXVI.

Attention to engage.

Moſt part of men neither ſpeak nor act according to what themſelves are, but according to the impreſſion of others. There is no body, but is more than ſufficient for perſuading evil, becauſe evil is moſt eaſily believed, even ſometimes when it is incredible. The beſt thing we can pretend to, depends on the fancy of others. Some are ſatisfied to have reaſon on their ſide: but that is not enough, and by conſequent, it needs to be purſued. Sometime the care of engaging coſts but very

very little,and is worth a great deal.With words we purchaſe good deeds. In this great Inn of the World, there is no utenſil ſo ſmall, but that it may happen to be uſeful once in a year: and, for all it is of ſo little worth, it will be very inconvenient to be without it. Every one ſpeaks of the object according to his paſſion.

MAXIM CCXXVII.

Not to be a man of the firſt impreſſion.

Some eſpouſe the firſt information, ſo that all others are but Concubines. And as falſhood goes always firſt, ſo truth finds no place after. Neither the mind, nor the will, ought ever to be filled neither with the firſt propoſition,nor the firſt object: which is the ſign of a poor ſtock. Some reſemble a new pot that retains always the ſmell of the firſt liquor good or bad, that hath been put into it. When that weakneſs comes to be known it is pernicious, becauſe it gives advantage to the artifices of malice. They who have bad intentions, haſten to give their tincture to credulity. A void ſpace muſt be left then for reviſion. Let *Alexander* keep the other ear for the adverſe party. Let a door be open for a ſecond and third information. It is a ſign of incapacity to ſtick to the firſt, nay, and a fault that borders upon head-ſtrongneſs.

MAXIM CCXXVIII.

To have neither the report, nor reputation of being a bad Tongue,

For that is to be reckoned a general ſcourge. Be not ingenious at the coſt of another: which is more odious than painful. All men revenge themſelves of an evil Speaker, by ſpeaking evil of him: and ſeeing he is alone, he'll be ſooner overcome than the others, who are numerous, can be convicted. Evil ought never to be the ſubject of contentment nor commentary. A detracter is eternally hated, and if ſometimes great men converſe with him, it is more out of pleaſure to hear his Satyrs, than for any eſteem they have of him. He that ſpeaks ill, cauſes always more to be ſaid of himſelf.

MAXIM CCXXIX.

To know how to divide ones life, like a man of Parts.

Not according as occaſions preſent, but by foreſight and choice. A life that hath no intermiſſion, is painful, like a long way, where there is no Inn. Variety well underſtood makes it happy. The firſt period ought to be ſpent in ſpeaking with the dead. We are born to know, and to know our ſelves: and it is by Books that we

we truly learn that, and become complete men. The ſecond ſtation is to be allotted for the living, that is to ſay, that we ought to ſee what is beſt in the World, and keep a regiſter of it. All is not to be found in one place. The univerſal Father hath diſtributed his gifts, and ſometimes it hath pleaſed him to give a largeſs to the moſt miſerable Country. The third pauſe ought to be all for our ſelves. The chief happineſs is to Philoſophize.

This Maxim is taken out of the laſt Chapter of his Diſcreet, *an abſtract whereof it is fit to ſubjoin as a Commentary to it.*

The Wiſe Man, ſays he, meaſures his life, as one that hath little and much to live. A life without reſts is a long way without Inns. Nature hath proportioned the life of man according to the courſe of the Sun; and the four ages of life according to the four ſeaſons of the year. The Spring of man begins in his Infancy. The flowers of it are tender, and the hopes frail. It is followed by the hot and exceſſive Summer of Youth, every way dangerous, becauſe of the boyling blood, and the frequent eruptions of paſſions. The Autumn of manly Age comes next, crowned with the ripe fruits of mind and will: and then at length the Winter of old Age, wherein the leaves of

vigour

vigour fall, when the rivulets of the veins freeze; Snow covers the Head, when the Hair and Teeth are gone; and when life trembles at the approaches of death. *And a page after.* It was a piece of celebrated wit in that gallant Perſon, who divided the Comedy into three days, and the voyage of life into three ſtations. The firſt he employed in ſpeaking with the dead; the ſecond in converſing with the living; and the third in entertaining ones ſelf. Let us explain the riddle. I ſay, he gave the firſt term of life to Books. He read them, and that was rather a pleaſure than a toil. For if one be the more a man, the more he knows, the nobleſt employment will be to learn. He devoured Books, which are the food of the Soul, and the delights of the mind. It is great happineſs to meet with the beſt on every ſubject. He learn'd the two univerſal Languages, Latin and Spaniſh, which are now a-days the Keys of the World; and the five particular, to wit, the Greek, the Italian, the French, the Engliſh, and the Dutch; that he might make his profit of all the good that is celebrated in them. After that, he bequeathed himſelf to that Grand-mother of life, the Wife of the Mind, and the Daughter of Experience, plauſible Hiſtory, I mean that which de-

lights

lights and inſtructs moſt. He began with the Ancients, and ended with the Modern, though others take the contrary courſe, chuſing his Authors, and diſtinguiſhing the Times, the Dates, Centuries, and Ages; ſearching into the cauſes of the growth, fall, and revolution of Monarchies, and Re-publicks; the number, order, and qualities of their Princes, their Actions in Peace and War. He walked in the delicious Gardens of Poetry, not ſo much to exerciſe himſelf as to play there. Yet he was not ſo ignorant, but that he knew how to make a verſe; nor ſo unadviſed, as to make two. Amongſt all the Poets he gave his heart to ſententious *Horace*, and his hand to ſubtil *Martial*: which was to give him the Laurel. To Poeſie he joined ſavoury Humanity. Then he proceeded to Philoſophy, and beginning with Natural, he acquired the ſtructure of the Univerſe, of the marvellous being of Man, of the properties of Animals, and Plants, and in fine, of the qualities of precious Stones. But he took more pleaſure in Moral Philoſophy, which is the food of real men, as that which gives life to Prudence: and he ſtudied it in the Books of the Wiſe and Philoſophers, who have compiled it to us in Sentences, Apophthegms, Emblems and Apologues. He knew both Coſmo-

Coſmographies, the material and formal, meaſuring the Earth and the Sea; diſtinguiſhing the Elevations and Climates, the four parts of the World, and in them, Provinces and Nations: that he might not be one of thoſe Ignorants and half Beaſts, who have never known what it is they tread upon. Of Aſtrology he knew as much as Wiſdom ſuffers to be known, *&c.* In fine, he crowned his Studies by a long and ſerious application to the reading of Holy Scriptures, which is the moſt uſeful, univerſal and pleaſant ſtudy for men of judgment. So that Moral Philoſophy rendred him Prudent; Natural, Knowing; Hiſtory, Diſcreet; Poetry, Ingenious; Rhetorick, Eloquent; Humanity, Polite; Coſmography, Intelligent; and the ſtudy of Holy Scripture, Pious and Devout.

He employed the ſecond part of his life in Travelling, which is the ſecond happineſs of a man that is curious, and capable of making good uſe of it. He ſought and found all that was beſt in the World. For when we ſee not things, we enjoy them not fully. There is a great deal to be ſaid betwixt what one imagines, and what he ſees. He takes more pleaſure in objects who ſees them but once, than he that ſees them often. The firſt time one is contented, at all others he is

tired.

tired. The firſt day, a pretty thing is the pleaſure of him who is the maſter of it; but after that, it affects him no more than that of a ſtranger. He ſaw the Courts of greateſt Princes, and by conſequent the Prodigies of Nature and Art in Picture, Sculpture, Tapeſtry, Jewels, *&c.* He converſed with the excellenteſt men of the World, either in learning, or any thing elſe, whereby he had the means of obſerving, cenſuring, confronting, and putting the juſt value upon all things.

He ſpent the third part of ſo fine a life in meditating upon the *much* which he had read; and the *more* which he had ſeen. All that enters by the door of the ſenſes into this Haven of the Soul, is unloaded at the Cuſtom-houſe of the mind, where every thing is Regiſtred. There it is that things are weighed, judged, examined, and the quinteſſences of truths drawn. Ripe age is deſigned for contemplation. For the more ſtrength the Body loſes, the more the Soul acquires. The balance of the ſuperior part riſes as much, as that of the inferior falls. At that time men judge of things in a far different manner. Maturity of age ſeaſons Reaſon, and tempers the Paſſions. From ſeeing, one becomes intelligent; from contemplating wiſe. The Crown of a Prudent Man is to be a Philo-

Philoſopher, by drawing from all things, in imitation of the laborious Bee, either the honey of pleaſant profit, or the wax that may ſerve to make a Torch to undeceive him. Philoſophy is nothing elſe but a meditation on death. It is good to think on it many times before, that one may ſucceed in it at the laſt.

MAXIM CCXXX.

To open ones Eyes when it is time.

All who ſee, have not their Eyes open; nor do all that look, ſee. To reflect too late, is not a remedy, but a vexation. Some begin to ſee when there is no more to be ſeen. They have undone their houſes, and ſquandered away their fortunes, before they made any thing of themſelves. It is hard to give underſtanding to him that has no mind to have it; and harder ſtill to give the will to him that has no underſtanding. They who are about them, play with them, as with blind men, and they are a diverſion for all the company. And ſeeing they are deaf to hear, they never open their Eyes to ſee. Nevertheleſs there are ſome who foment that inſenſibility, becauſe their well-being conſiſts in procuring others to be nothing. Unhappy the Horſe, whoſe Maſter has no Eyes! He will hardly ever be fat.

MA-

MAXIM CCXXXI.

Never to ſhew things before they be finiſhed.

All beginnings are defective, and the imagination is always prejudiced. The remembring to have ſeen a thing imperfect, takes from one the liberty of thinking it pretty when it is finiſhed. To have a full view at once of a great object, is a hindrance to judge of every part of it; but it is alſo a pleaſure that fills the whole imagination. A thing is nothing, till it be all: and when a thing begins to be, it is farther from being any thing. To ſee the moſt exquiſite Diſhes dreſt, provokes more diſguſt than Appetite. Let every skilful Maſter then, have a care not to let his works be ſeen in *embrio*. Let him learn of Nature not to expoſe them, till they be in a condition of appearing.

MAXIM CCXXXII.

To underſtand the Commerce of life a little.

All muſt not be Theory, let there be ſome Practice alſo. The wiſeſt are eaſily deceived. For though they underſtand the extraordinary, yet they are ignorant of the ordinary way of living; which is the moſt neceſſary. The contemplation of high things, ſuffers them not to think of thoſe which are common: and ſeeing they

they are ignorant of what they ought firſt to know, that is to ſay, of what every one doth, they are look'd upon with wonder, or eſteemed ignorant by the vulgar, who conſider only the ſurface. Let a wiſe man then take care to know as much of the Commerce of life, as may ſerve to keep him from being the fop, or laughing ſtock of others. Let him be a man of management. For though that be not the higheſt point of life, it is nevertheleſs the moſt uſeful. What is knowledge good for, if it be not put into practice? To know how to live, is now a-days the true knowledge.

MAXIM CCXXXIII.

To find out the palate of others.

Elſe you'll diſpleaſe, inſtead of pleaſing. Some for want of underſtanding the tempers of People, vex when they thought to oblige. There are actions that are flattery for ſome, and an offence for others: and many times that which was believed to be a good Office, hath proved a diſſervice. It hath ſometimes coſt more to do a diſpleaſure, than to do a pleaſure. How can we pleaſe other men, if we know not their humour? Hence it is that ſome have cenſured, thinking they praiſed: a puniſhment which they well deſerved. Others think

think to divert by their Eloquence, and cloy the mind by their babling.

MAXIM CCXXXIV.

Never to engage ones Reputation, without good aſſurances of the honour and integrity of others.

To follow the way of ſilence, is the way to profit; but to loſe, facility will do the work. As to the concerns of Honour, it is good always to make one in company; ſo that ones own Reputation be obliged to take care of the Reputation of another. One muſt never be ſurety; but if that ſometimes happen, let it be done ſo diſcreetly, that prudence may yield to circumſpection. Let the riſque be common, and the cauſe reciprocal, to the end that he who is the accomplice, may not ſet up for an evidence.

MAXIM CCXXXV.

To know how to ask.

There is nothing eaſier for ſome, nor more difficult for others. Some there are who cannot refuſe, and by conſequence there's no need of a hook to draw from them what one would have. There are others again, whoſe firſt word is always

No; with thoſe there is need of cunning. But of whomſoever we have any thing to ask, we ought to nick our time; as for inſtance, at the concluſion of a good meal, or of ſome other refreſhment, that hath put them in a good humour; in caſe the prudence of him that is addreſſed to, prevent not the artifice of him who deſires. Days of rejoycing are the days of favour, becauſe the joy within ſpreads it ſelf abroad. We are not to preſent our ſelves, when we ſee another denied, ſeeing then the fear of ſaying *No*, is ſurmounted. When there is melancholly within-doors, nothing is to be done. To oblige beforehand, is a Bill of Exchange, when the Correſpondent is a civil man.

MAXIM CCXXXVI.

To make that a Favour, which would have been afterwards but a Reward:

That's the art of greateſt Politicians. Favours, which go before merits, are the touch-ſtone of Gentlemen. An anticipated favour hath two perfections; one is, the promptitude, which obliges the receiver to greater gratitude; and the other, becauſe the ſame gift, which coming later, would be a debt, by anticipation is a pure favour. A cunning way of transforming Obligations, ſince he,

who

who would have deſerved to be rewarded, is obliged to a thankful acknowledgment. I ſpeak of men of honour: For, as to others, it would rather be a curb than a ſpur, to give them an honorary before-hand.

MAXIM CCXXXVII.

Never to be priwy to the ſecrets of Superiours.

You may think to ſhare in the Plumbs, but it is only in the Stones. To have been Confidents, hath been the undoing of many. It is with confidents, as with the cruſt of bread, that is uſed inſtead of a ſpoon, which runs the riſque of being ſwallowed down with the broth. Confidence is not the favour, but the impoſt of the Prince. Many break their Looking-glaſs, becauſe it ſhews them their ugline ſs. A Prince cannot abide to ſee the man, who may have ſeen him; and the witneſs of an ill act, is always ill look'd upon. One ought never to be too much obliged to any body, and far leſs to great men. Services rendred, ſtand better with them than favours received. But above all things, the confidences of friendſhip are dangerous. He that hath entruſted his ſecret to another, hath made himſelf his ſlave: And in Soveraigns, it is a vio-

lence that cannot laſt long; for they are impatient to redeem their loſt liberty: And for ſucceeding in that, they'll overturn every thing, nay, and reaſon it ſelf. 'Tis a Maxim for Secrets, *Neither to hear them, nor tell them.*

MAXIM CCXXXVIII.

To know the Piece that we want.

Several men would be great, if they wanted not a *Somewhat*, without which, they never attain to the heighth of perfection. It is to be obſerved in ſome, that they might be worth much, if they would ſupply a little defect. To ſome, ſeriouſneſs is wanting; for fault of which, great qualities have no luſtre in them. To others, ſweetneſs of carriage; a defect, which thoſe that frequent their company ſoon diſcover, and eſpecially in dignified perſons. In ſome, more briskneſs is deſired; and in others, more reſervedneſs. It were eaſie to ſupply all theſe defects, if one minded them. For Reflection may turn Cuſtom into a ſecond Nature.

MAXIM CCXXXIX.

Not to be too quaint:

'Tis better to be reſerved. To know more than is needful, is to blunt the edge of wit, ſeeing ſubtilties, commonly, are eaſily

eaſily crack'd. Truth well authorized is ſurer. It is good to have underſtanding, but not a flux at the mouth. Too much reaſoning looks like jangling. A ſolid judgment that reaſons no more than what is fit, is much better.

MAXIM CCXL.

To know how to play the ignorant.

The ableſt man ſometimes acts this part; and there are occaſions, when the beſt knowledge is to pretend not to know. One muſt not be ignorant, but only pretend to be ſo. It ſignifies little to be knowing with Fops, and prudent with Fools. We are to ſpeak to every man according to his Character. He is not the ignorant who pretends to be ſuch, but he that is catch'd by ſuch. Not he that counterfeits, but he that really is ſo. The only way to be beloved, is to put on the skin of the ſillieſt of Animals.

MAXIM CCXLI.

To ſuffer Raillery, but not to uſe it.

The one is a kind of Gallantry; the other a ſort of Engagement. He that is off of the hinges when people are rejoycing, has much, and ſhews ſtill more of the nature of a beaſt. Jocoſeneſs is diverting. He that can ſuffer it, paſſes for a man of

great ſtock; whereas he that is netled at it, provokes others to nettle him the more. The beſt way is to let it paſs without making too much on't. The greateſt truths have always come from raillery. There is nothing that demands more circumſpection nor skill. Before one begin, he ought to know the reach of him, with whom he intends to make himſelf merry.

MAXIM CCXLII.

To purſue ones Point.

There are ſome only good for beginning, who never bring any thing to an end. They invent, but they proſecute not, ſo inconſtant is their mind. They never acquire Reputation, becauſe they never proceed to a period. Theſe always end by ſtopping ſhort. In others, that comes from impatience; and it is the fault of the *Spaniards*, as patience is the vertue of the *Flemings*. Theſe ſee the end of affairs, and affairs ſee the end of thoſe. They ſweat till they have overcome the difficulty, and then reſt content that they have wethered it. They know not how to make the beſt of their victory. They ſhew that they can, but that they will not. But after all, it is ſtill a fault either of inability, or levity. If the deſign be good, why ſhould it not be accompliſhed? If it

be

be bad, why begun? Let a man of parts then kill his game, and let him not ſtop at ſtarting of it.

MAXIM CCXLIII.

Not to be a Dove in all things.

Let the cunning of the Serpent go in courſe with the ſimplicity of the Dove. There is nothing eaſier than to deceive a good man. He that never lyes, eaſily believes; and he that never deceives, confides much. To be deceived, is not always a ſign of brutiſhneſs; for goodneſs is ſometimes the cauſe of it. There are two ſorts of people that well knew how to prevent a miſchief, the one, becauſe they have learn'd what it is at their own coſt; and the others, becauſe they have learn'd it at the expence of others. Prudence ought then to be as careful to caution it ſelf, as cunning is to cheat. Have a care not to be ſo good a man, that others may take occaſion from it of being bad. Be a compoſition of the Dove and Serpent; not a Monſter, but a Prodigy.

MAXIM CCXLIV.

To know how to oblige.

Some ſo well metamorphoſe Favours, that it ſeems they do them, even when they receive them. There are men of

ſuch parts, that they oblige by asking, becauſe they transform their own intereſt into another's honour. They ſo adjuſt matters, that one would ſay, others diſcharged their duty, when they grant them what they ask, ſo dexterous they are in inverting the order of obligations by a ſingular knack of policy. At leaſt they make it doubtful who it is that obliges. They buy the beſt thing with praiſes: And when they inſinuate a deſire to have it, it is thought an honour to beſtow it; for they engage civility by making that a debt, which ought to be the cauſe of their thankfulneſs. Thus they change the obligation from paſſive to active, being better Politicians than Grammarians. That, in reality, is a great dexterity; but it would be a greater ſtill to ſee into it, and to baulk ſuch a fooliſh bargain, by giving them back their civilities, and every one re-taking his own.

MAXIM CCXLV.

To reaſon ſometimes quite contrary to the Mobile:

That ſhews a high mind. A great *Genius* ought not to eſteem thoſe who never contradict him; for that's no mark of their affection to him, but of their love to themſelves. Let him have a care of be-

being the fop to flattery, by anſwering it any otherwiſe, than with the contempt which it deſerves. Let him even take it for an honour to be cenſured by ſome people, and particularly by thoſe who ſpeak ill of all good men. Let it vex him, if his actions pleaſe all ſorts of men, ſeeing that's a ſign that they are not ſuch as they ought to be; what is perfect being obſerved but of a very few.

MAXIM CCXLVI.

Never to give ſatisfaction to thoſe who demand none.

To give even too much to thoſe who demand it, is a blameable action. To make an excuſe before it be time, is to accuſe ones ſelf. To be let bloud, when one is in health, is a ſignal for a ſickneſs to come. An anticipated excuſe awakens a diſcontent that ſlept. A prudent man ought not to ſeem ſenſible of another's ſuſpicion, becauſe that is to court his reſentment. He ought only endeavour to cure that ſuſpicion by a ſincere and civil deportment.

MAXIM CCXLVII.

To know a little more, and to live a little leſs.

Others, on the contrary, ſay, that honeſt

neſt leiſure is better than much buſineſs. Nothing is ours but time, which even they, who have no fix'd habitation enjoy. It is an equal misfortune to employ the precious time of life in mechanical exercises, or in the hurry of great affairs. One is not to load himſelf neither with buſineſs nor envy: That is to live, and yet be choak'd in a Crowd. Some extend this precept even to Sciences. But not to know, is not to live. *See Maxim* 4.

MAXIM CCXLVIII.

Not to put off to the laſt.

There are men of a laſt impreſſion, (for impertinence runs always upon extremes.) They have a mind and a will of wax. The laſt applies the Seal, and effaces all the others. Theſe men are never gained, becauſe with the ſame facility they are loſt. Every body gives them a tincture. They are the worſt confidents in the World. They are Children as long as they live; and as ſuch, they only flote in the ebb and flood of their opinions and paſſions, always lame both in will and judgment, becauſe they toſs themſelves now to one ſide, and by and by again to the other.

MAXIM CCXLIX.

Not to begin to live, where we ſhould leave off.

Some take their eaſe in the beginning, and leave the pains to the latter end. What is ſubſtantial ought to go firſt, and the acceſſory after, if there be place for that. Others would triumph, before they fight. Some again begin their knowledge by what leaſt concerns them, delaying the ſtudy of things that might prove uſeful and honourable unto them, till life is like to fail. Hardly hath ſuch a man begun to make his fortune, but he is gone, or going. The method is equally neceſſary both for knowing and living.

MAXIM CCL.

When muſt one reaſon the contrary way?

When men ſpeak to us with a deſign to ſurprize us. With ſome people, every thing ought to be taken in a contrary ſence. The *yea* is the *no*, and the *no* the *yea*. To undervalue a thing, is a ſign one eſteems it; ſeeing he that would have it for himſelf, depretiates it to others. To praiſe is not always to ſpeak good; for ſome, that they may not praiſe the good, affect to commend the bad. He that thinks no body bad, will think no man good.

MA-

MAXIM CCLI.

We are to uſe humane Means, as if there were none divine; and divine Means, as if there were none humane.

It is the precept of a great Maſter, and needs no Commentary.

[MAXIM CCLII.

Not altogether for your ſelf, nor altogether for others neither.

Both the one and the other is an inſupportable tyranny. To be altogether for ones ſelf, inferrs neceſſarily, that one would have all to himſelf. Theſe men cannot part with an ace of any thing that's convenient for them. They oblige little, they truſt to their Fortune, but commonly that ſupport fails them. It is good ſometimes to forſake our ſelves for the ſake of others, to the end others may do ſo for us. Whoever is in publick place, is by duty a publick ſervant; otherwiſe it will be ſaid to him, what the old Woman ſaid once to *Adrian* the Emperour; *Renounce then thy place, as thou doſt thy duty.* On the contrary, others are altogether for others: For folly runs always to exceſs, and is very unlucky in that particular. They have not a day, nor ſo much as an hour for themſelves, and they are ſo little

their

their own men, that there was one who was called *Every body's man.* They are not themſelves even in the underſtanding; for they know for all, and are ignorant for themſelves. Let a man of ſenſe conſider, that it is not he who is courted, but an intereſt that is in him, or depends upon him.

MAXIM CCLIII.

Not to be too intelligible.

Moſt part do not eſteem what they conceive, but admire what they underſtand not. Things muſt coſt ſomewhat, that they may be valued. One will paſs for an able man, when he is not underſtood. He is to appear always more prudent and intelligent than is needful, with him to whom he ſpeaks; but with proportion rather than exceſs. And though good ſence be of great weight amongſt knowing men, yet ſublimity is neceſſary to pleaſe the moſt part. We muſt take from them the means of cenſuring, by buſying their minds in conceiving. Many praiſe that which they can give no reaſon for, when it is asked them; becauſe they reverence as a myſtery all that is hard to be comprehended, and extol it, by reaſon they hear it extolled.

MA-

MAXIM CCLIV.

Not to ſlight the Evil, becauſe it is little:

For an evil never comes all alone. Evils, as well as Bleſſings, hang together as by links. Happineſs and miſery attend thoſe commonly who have moſt of either; and thence it is, that all avoid the unhappy, and court the fortunate. Doves themſelves, for all their ſimplicity, reſt on the faireſt Pigeon-Houſe. Every thing goes wrong with the unfortunate man, he is wanting to himſelf, in loſing the favourable gale. Misfortune, when aſleep, is not to be awakened. A ſlippery ſtep is no great matter, and yet it hath occaſioned a fatal fall, from which one could not tell how to recover: For as no good is perfect, ſo is there no evil neither at its higheſt pitch. That which proceeds from Heaven above, requires patience; and that which ariſes from the World below, prudence.

MAXIM CCLV.

To do ſmall Kindneſſes at a time, but often.

Engagement ſhould never exceed Ability. Whoever gives much, does not give but ſell. Gratitude is not to be overloaded; for he that finds himſelf in an impoſſibility to make ſatisfaction, will break off

off the correſpondence. The way to loſe many Friends, is exceſſively to oblige them. Being unable to re-pay, they withdraw, and from being obliged, turn enemies.

MAXIM CCLVI.

To be always in a readineſs to ward the Blows of Clowns, Opiniators, proud Perſons, and of all other Impertinents.

There are a great many ſuch to be met with, and it is prudence never to come to a bruſh with them: Let a wiſe man daily look in the glaſs of Reflection, that he may ſee the need he hath of arming himſelf with reſolution, and by that means he will diſappoint all the jirks of folly. If he think ſeriouſly on that, he'll never expoſe himſelf to the ordinary riſques that men run into, by engaging with Fools. A man armed with prudence, will never be baffled by impertinence. The Navigation of civil Life is dangerous, becauſe it is full of Rocks, on which Reputation ſplits. The ſureſt way is to turn aſide, taking leſſons of cunning from *Ulyſſes*. Here an artificious defeat does great ſervice: But above all, ſave your ſelf by your wit; for that's the ſhorteſt way of making the beſt of a bad bargain.

MAXIM CCLVII.

Never to come to a Rupture:

For Reputation by ſo doing comes always off ſhattered. Any man is ſufficient to be an enemy, but not a friend. Few are in a condition of doing good, but all almoſt can do miſchief. The Eagle is not ſecure in the arms of *Jupiter* himſelf, if it offend the Beetle. Secret enemies that lie upon the watch, blow the fire, when they ſee the war declared. Friends that quarrel, become the worſt enemies. They reckon their own choice amongſt other men's faults. Spectators of the rupture ſpeak ſeverely of it, as they think, and think what they deſire. To condemn both parties either for want of foreſight in the beginning, or patience in the end, but always of prudence. if the rupture be inevitable, it ought at leaſt to be excuſable. An indifference would do better than a violent declaration. On this occaſion, a handſom retreat is honourable.

MAXIM CCLVIII.

To look out for one that may help to carry the burthen of Adverſity.

Be never alone, eſpecially in dangers; elſe you will charge your ſelf with all the hatred. Some think to raiſe themſelves

ſelves by taking upon them the whole overſight of buſineſſes, and they attract to themſelves all the envy; whereas with a companion one ſecures himſelf againſt the evil, or at leaſt bears but part of it. Neither fortune, nor the whimſie of the people can play ſo eaſily upon two. The skilful Phyſician, who hath not ſucceeded in the cure of his patient, never fails to take the aſſiſtance of another, who under the name of conſultation, helps him to bear up the pall. Divide then the office and trouble of it; for it is intolerable to ſuffer alone.

MAXIM CCLIX.

To prevent Offences, and turn them into Favours.

There is more dexterity in ſhunning, than in revenging them. It is great addreſs to make a confident of him, who might have been an adverſary; and to transform thoſe into buttereſſes of Reputation, who threatned to ruine the ſame. It is of great uſe to know how to oblige. To prevent an injury by a favour, is to intercept its courſe; and it is great skill in living, to change that which was like to cauſe nothing but diſcontent, into pleaſure. Place then thy confidence in malevolence it ſelf.

MAXIM CCLX.

You ſhall never be wholly at the devotion of any one, nor any one at yours.

Neither is bloud, friendſhip, nor the ſtricteſt obligation ſufficient for that: For it muſt be another-gueſs intereſt that can oblige one to abandon his heart and will. The greateſt union admits of exception, and without prejudice too to the Laws of moſt intimate Friendſhip. The Friend always reſerves ſome ſecret, and the Son conceals ſomewhat even from the Father. Some things are made myſteries to ſome, and yet communicated to others; and contrariwiſe: So that a man reſigns, or refuſes himſelf wholly, according to the diſtinction he makes of thoſe of his correſpondence.

MAXIM CCLXI.

Not to continue a Foppery.

Some make an engagement of their miſtakes; when they have once begun to fail, they think they are concerned in honour to continue. Their heart accuſes their fault, and their mouth defends it. Whence it happens, that if they have been taxed for inadvertency, when they began the foppery, they paſs for fools, when they continue it. An imprudent prone-

proneneſs, and a raſh reſolution, impoſe no obligation. Thus, ſome continue their firſt foolery, and make their fillineſs the more remarkable, by a vanity in appearing conſtant impertinents. *See the Maxim* 214.

MAXIM CCLXII.

To know how to forget.

That's a happineſs rather than an art. Thoſe things are beſt remembred which ought moſt to be forgotten. The memory hath not only the incivility to fail one in time of need, but alſo the impertinence, to be unſeaſonably officious. In all that's like to be troubleſome, it is prodigal, and barren in every thing that might give pleaſure. Sometimes the remedy of the evil conſiſts in forgetting it, and we forget the remedy. Memory then muſt be accuſtomed to take another courſe, becauſe it is it that can give us either a Paradiſe or a Hell. I except thoſe who live contentedly; for in their ſtate of Innocence, they enjoy the felicity of Idiots.

MAXIM CCLXIII.

Many Things that ſerve for pleaſure, ought not to be peculiar.

One enjoys more of what is another's, than of what belongs to himſelf. The

firſt day is for the Maſter, and all the reſt for Strangers. One doubly enjoys what belongs to others; that is to ſay, not only without fear of leſs, but alſo with the pleaſure of Novelty. Privation makes every thing better. The Water of another man's Well is as delicious as Nectar. Beſides, that poſſeſſion leſſens the pleaſure of enjoyment, it augments the trouble, whether in lending, or in not lending. It ſerves only to preſerve things for another; and over and above, the number of the diſcontented is always greater, than of the thankful.

MAXIM CCLXIV.

To be at no time careleſs.

Lot takes pleaſure in ſurprize: It will let ſlip a thouſand occaſions to take its men one day napping. Wit, Prudence, and Courage, ought to be upon the guard, and in like manner beauty, inaſmuch as the day of its confidence, will be that of the loſs of its credit. The *Who thought on't*, is the trip that turns up the heels. Beſides, it is an ordinary trick of others malice to lay a ſnare for good qualities, that they may be more rigorouſly ſifted. The days of oſtentation are well known, and cunning pretends not to mind it; but it chuſes the day when one leaſt expects,

to

to make a trial of what one is able to do.

MAXIM CCLXV.

To know how to engage ones Dependents.

A pat engagement hath put a great many men in credit, juſt as a ſhip-wreck makes good ſwimmers. By that, many have diſplayed their induſtry and ability, which would have lain buried in their retirement, if occaſion had not preſented. Difficulties and dangers are the cauſes and ſpurs of Reputation. A great courage, in the occaſions of honour, does as much ſervice as a thouſand others. Queen *Iſabelle* of *Caſtile* knew eminently that leſſon of engaging, as well as all others; and the great Captain *Gonſalvo* owed all his Reputation to that politick Addreſs, which was the cauſe alſo that many others became great men.

MAXIM CCLXVI.

To be too good, is to be naught.

He is ſo, who is never angry. Inſenſible men are ſcarcely men. That quality proceeds not always from indolency, but often from incapacity. To reſent when it is proper, is the action of a complete man. Birds at firſt ſight ſcorn your carved Figures. To mingle the ſharp with the ſweet, is the ſign of a good

reliſh. Sweetneſs alone is only for Children and Idiots. It's a great misfortune to fall into that inſenſibility, by being too good natured.

That Man, *ſays he, in the ſeventh Critick of the third part of his Criticon,* is one of thoſe who are called inſenſible; of thoſe People, whom nothing can alter, and who are not concerned at any thing; nor ſo much as at the greateſt reverſe of fortune, nor the imperfection of their own nature, nor yet the home-thruſts of malice. The whole World may conſpire againſt them, it's all one to them; it will neither ſpoil their Appetite, nor break their ſleep. And that they call indolence, nay, great courage too.

MAXIM CCLXVII.

Silken Words.

Arrows pierce the body, and bad words the ſoul. A good humour makes a good tongue. It's a great art in life to know how to feli air. Words anſwer almoſt every thing, and nothing is impoſſible for them. Men negotiate in the air, and with the air: and a ſtrong breath laſts long. The mouth muſt always be full of ſugar to ſweeten the words. For Enemies themſelves can then reliſh them. The only way to be amiable is to be affable. *See the end of the Commentary of Max.* 14. Ma-

MAXIM CCLXVIII.

The Wiſe Man ought to do in the beginning, what the Fool does in the end.

Both do the ſame thing: the difference is that the one does it in ſeaſon, and the other out of ſeaſon. He, who in the beginning has his mind wrong ſet, continues to be ſo in all the reſt. He draws with his foot what he ſhould carry on his head; he makes his right hand his left: ſo that he is left-handed in all his Conduct. After all, it always happens, that they do by force what they might have done of their own accord: whereas the wiſe man ſees what is to be done timely and at leiſure, and puts it in execution with Pleaſure and Reputation.

MAXIM CCLXIX.

To make the beſt of ones being new.

So long as it laſts, one will be eſteemed. It generally takes becauſe of variety, which pleaſes the palate. An ordinary thing, but ſpick and ſpan new, is more valued, than a rarity that is ſeen often. Excellences wear out and ſoon grow old. That glory of Novelty will not laſt long, it's but a nine days wonder. Make uſe then of the firſt fruits of Eſteem, by gaining ſpeedily all that you can pretend to from a tranſient complaiſance. For if once the freſh gloſs be gone, the paſſion

will cool, and that which pleaſed as being new, will cloy as being common. Every thing hath had its time, and then been ſlighted.

MAXIM CCLXX.

Not to condemn ſingly what pleaſeth many,

For there muſt be ſome good in it, when ſo many are content with it: and though it be not told what it is, yet it is known and enjoyed. Singularity is always odious, and when ill grounded, ridiculous. It diſgraces rather the Perſon than the object. So that one will be left alone with his whimſical palate. Let him that is not able to diſcern the good, conceal the weakneſs of his Judgment, and not meddle in condemning at random. For a bad diſcerning ſprings from ignorance. What all men ſay, is, or would be ſo.

MAXIM CCLXXI.

Let him that knows but little in his profeſſion, ſtick to what he knows beſt.

For if he be not reckoned quaint, at leaſt he'll be reckoned ſolid. He that knows, may engage, and do at his pleaſure: but to know little, and to run a riſque, is a voluntary precipice. Hold always to the ſurer ſide. What is authorized cannot fail. For a weak knowledge a beaten path: and beſides, ſecurity is

better

better than ſingularity, not only for the knowing, but alſo for the ignorant.

MAXIM CCLXXII.

To ſell things as Courteſie thinks fit to value them.

That's the way to oblige the more. The ſelfiſh demand of the intereſted man will never equal the good grace of a generous obliged heart in giving. Courteſie does not give, but engage; and the gallant way of it renders the obligation the greater. Nothing coſts an honeſt man dearer, than what is frankly given him. It is to ſell it to him twice, and at two different rates, the one at the worth of the thing, and the other at the value of the Generoſity. It is true, however, that Gallantry is not a Commodity for the uſe of ſneaking beggarly fellows, becauſe they know not what it is to live like men.

MAXIM CCLXXIII.

Thoroughly to know the temper of thoſe with whom we have to do.

The effect is ſoon known, when once the cauſe is known. It is known firſt in it ſelf, and then its motive. The melancholy Perſon always preſages misfortunes, and the back-biter faults. The worſt runs always in their heads; and as they ſee not the preſent good, ſo they denounce future evils that may or may not happen. A man pre-

prepoſſeſſed with paſſion, ſpeaks always in a ſtyle different to what things are. Paſſion and not reaſon ſpeaks in him; every one judges according to his caprice or humour, and no body according to truth. Learn then to unmask a counterfeit ſhew, and to ſpell out the characters of the heart. Study with thy ſelf to know him that always laughs without reaſon; and him that never laughs but when he ſhould. Diſtruſt an asker of many queſtions as an impertinent, or a ſpy. Seldom expect good from thoſe who have any natural deformity in body. For it is uſual with them to be revenged of Nature in doing her as little honour as ſhe hath done to them. Commonly ſillineſs bears proportion to beauty.

MAXIM CCLXXIV.

To have the gift of pleaſing.

Civility is a ſtrong political magick. It is a gentile hook, to be uſed rather for attracting hearts, than drawing in of profit; or rather, indeed, for all things. Merit will not do the work, if it be not ſeconded by agreeableneſs, on which depends all the plauſibility of actions. This agreeableneſs is the moſt efficacious inſtrument of Sovereignty. There is a luck in it to put others into appetite: yet Artifice contributes to that alſo. In all things where there is much of Nature, Art always ſucceeds

ceeds beſt. From thence ſprings that unaccountable *ſomewhat*, which gains univerſal favour.

MAXIM CCLXXV.

To conform to common Cuſtom, but not to common Folly.

Be not always ſtarched in thy gravity, it is part of Gallantry to diſpence with a little *decorum* for gaining the common good will. Sometimes we may do as others have done, and ſtill without indecency. He that is taken for a fool in publick, will never be reckoned a Wiſe Man in private. There is more loſt in one day of liberty, than gained by a long courſe of ſerioufneſs. But one muſt not always be for exception neither. To be ſingular is to condemn others. And it is worſe ſtill to affect ſanctified looks. That 's to be left to the Women. Nay, ſometimes your Godly render themſelves ridiculous. It is the beſt of a man to appear like a Man. A Woman may with gracefulneſs affect a manly air, but a Man cannot without diſparagement take upon him that of a Woman.

MAXIM CCLXXVI.

To be able to retrieve ones Genius by Nature and by Art.

Man, they ſay, changes his temper once in ſeven years. In a good time, if it be for

for the better. In the firſt ſeven years reaſon comes to him. Let him ſo order things, that at every change he may acquire ſome new perfection. He ought to obſerve that natural revolution, that he may ſecond it, and advance ſtill farther and farther in the ſequel. Thus many have changed their Conduct, as well in their condition, as employment. And ſometimes it is not perceived, till the greatneſs of the alteration be obſerved. At twenty years of age a Peacock; at thirty a Lion; at forty a Camel; at fifty a Serpent; at ſixty a Dog; at ſeventy an Ape; at fourſcore nothing at all.

This Allegory is explained in the diſcourſe 56 of the Author's Agudeza, *in theſe terms.*

Man, becauſe of the dignity of his Nature, thinking that he ought to be immortal, ask'd *Jupiter*, how long he was to live, *Jupiter* made anſwer, That when he reſolved to create all Animals, and then man, he had propoſed to allow every one of them thirty years of life. Man was ſurprized to hear that ſo wonderful a piece of Workmanſhip, as he was, had been made to laſt ſo ſhort a time, and that his life muſt paſs like a flower. He thought it ſtrange, that being ſcarcely come out of his Mother's Womb, he was

to enter into that of the Earth, without enjoying the pleaſant ſtate, wherein he was created. I beſeech thee then, ſaid he, O *Jupiter*, (if it be ſo that my deſire be not contrary to thy Decrees)that ſince all the Animals unworthy of thy favours, have refuſed twenty years of the term of life, which thou haſt given them, being ignorant of the good thou didſt them, as being deſtitute of reaſon: it would pleaſe thee to grant them to me,that I may live them in their ſtead, and that thou mayſt be better ſerved by me. *Jupiter* finding the deſire reaſonable,allowed it: ſo that having lived his own thirty years, he ſhould begin to live,firſt,the twenty years, that the Aſs yielded, on condition that he ſhould perform all its duties, in labouring, carting, drawing, and carrying to the Houſe all that was neceſſary for Huſbandry. That from fifty to ſeventy years of age he ſhould live the twenty years of the Dog, barking, and growling, as having many troubles, and no pleaſure in any thing. And that at length from ſeventy to ninety he ſhould accompliſh the years of the Ape,in imitating the defects of Nature. So we ſee that they who come to that age, are accuſtomed, as old as they are, to affect to ſeem young, to dreſs and ſpruce up themſelves, and to uſe

uſe the exerciſes of Youth, that they may ſeem to be what they are not; as alſo to play with Children, as Apes do.

He ſays the very ſame thing almoſt in the laſt Chapter of his *Diſcreet*. Thirty years, ſays he, were given to Man for enjoyment and rejoycing; twenty were lent him upon his word, for labouring; twenty more of the Dog for barking; and the laſt twenty to play and fool with little Children, like Apes.

MAXIM CCLXXVII.

The Man of true Oſtentation.

That Talent gives luſter to all others. Every thing hath its time, and that time is to be watched. For every day is not a day of triumph. There are ſome Men of a particular Character, in whom little appears to be much, and the much makes them admired. When excellence concurs with ſtallage, it paſſes for a Prodigy. There are oſtentative Nations, and the *Spaniſh* with the firſt. The ſhew ſtands in ſtead of much, and particularly, if reality vouch for it. Heaven, which gives perfection, beſpeaks oſtentation; for without it all perfection would be under conſtraint. Art muſt go along with Oſtentation. The excellenteſt things depend on circumſtances, and by conſequent are not always in ſeaſon. Whenever Oſtentation

tation comes unſeaſonably, it ſucceeds ill. Nothing admits leſs of affectation, and that's the rock that Oſtentation always ſplits upon, becauſe it borders near upon vanity, and vanity is very ſubject to contempt. It hath need of great moderation, that it may not be offenſive. For the too much of it hath already diſcredited it amongſt men of parts. Sometimes it conſiſts in a dumb Eloquence, and in ſhewing perfection without deſign. For a wiſe diſſimulation makes a plauſible Parade; the ſame privation exciting curioſity the more. Its greateſt art is, not to ſhew all its perfection at once, but by degrees, and as if one were a-painting of it, to diſcover it the more. A lovely pattern ought to oblige men to ſhew ſomewhat ſtill more lovely, and the applauſe given to the firſt piece, makes the Spectators impatient to ſee the reſt.

This Maxim is taken from the Author's Apologue, entituled, Hombre de Oſtentation, *the Abſtract whereof ſhall ſerve for a Commentary.*

What is not ſeen, ſaith he, is as if it were not in being. All knowledge is nothing, if others are ignorant of that thou knoweſt, ſaid a great Satyriſt.

Scire tuum nihil eſt, niſi te ſcire hoc ſciat alter. Perſ.

Thing

Things go not for what they are, but for what they appear to be. There are many more fops than men of wit. Thoſe are ſatisfied with appearance; and though theſe ſtick to the ſubſtance, yet deceit prevails, and makes all things to be valued according to the out-ſide. *And a page after.* Know, ſaid the Ambaſſadors of the other Birds, to the Peacock, that all our Re-publick is offended at thy inſupportable Pride. For it is an odious piece of ſingularity in thee, that thou alone muſt ſpread thy vain tail before the Sun, which no other Bird dares to do, though there be many that have better right to do it than thou haſt. And therefore thou art commanded by an irrevocable ſentence, to abſtain for the futurre from ſignalizing thy ſelf, *&c.* To which the Peacock made anſwer: Why do you condemn in me the Oſtentation, and not the Beauty? Heaven that hath beſtowed this upon me, hath in like manner complemented me with the other. What would reality ſignifie to me without ſhew? Politicians now a-days moot nothing elſe, but that the greateſt Wiſdom conſiſts in making it appear. To know, and to know how to ſet it off, is doubly to know. For my own part, I would ſay of Oſtentation, what others ſay of good fortune,

fortune, that an ounce of Oſtentation is better than pounds of capacity without it. What ſignifies it, though a thing be excellent, if it appear not? *And two pages after.* It is a politick Problem, whether or not reality be better than appearance. There are things great in themſelves, which appear not, and others that are inconſiderable, which appear much. So great effect produces the having or wanting Oſtentation. There are men in whom the little makes a great ſhew, and whoſe *much* is a ſubject of admiration. Theſe are men of Parade; for when excellence and appearance concurr, they form a Prodigy. On the contrary, we have ſeen eminent Perſons, who have not appeared to be one half of what they were, for want of the dexterity of Oſtentation. It is not long ſince, that a great Man, who in the field drove all before him, being called to a Council of War, was afraid of every body. He, that was ſo proper for action, was not at all for ſpeaking. Oſtentation gives a true luſtre to Heroick Qualities, and, as it were, a ſecond being to all things: that is to ſay, if reality vouch for it. For without merit, it is but a vulgar cheat: it ſerves only to manifeſt defects, and by conſequent to beget contempt inſtead of applauſe. Some make a great buſtle to

get out and appear upon the Theatre of the World, and all they do is to publiſh the ignorance, which retirement civilly concealed. But that is not to make Oſtentation of Talents,but ſoppiſhly to declare ones faults.

MAXIM CCLXXVIII.

In all things to avoid being remarkable.

By being ſo too much, perfections themſelves will be defects. This comes of ſingularity, and ſingularity hath always been cenſured. Whoever affects to be ſingular, muſt live by himſelf. Politeneſs it ſelf is ridiculous, if it be exceſſive; it offends, when it glares too much to the Eye. Upon much ſtronger reaſon ought extravagant ſingularities to be nauſeous. Nevertheleſs ſome would be known even by their vices to that degree, that they ſeek out Novelty in wickedneſs,and glory in having ſo bad a Reputation. Nay, in the matter of ability it ſelf, the *too much* degenerates into quacking.

MAXIM CCLXXIX.

To ſuffer Contradiction without Gain-ſaying.

It is to be diſtinguiſhed when Contradiction proceeds from Cunning or Clowniſhneſs. For it is not always an Opiniativeneſs, ſometimes it is Artifice. Take heed then not to engage into the one,nor to ſtumble into the other. There is no pains better beſtowed than in ſpying: nor

no

no better counter-battery againſt thoſe, who would pick the lock of the heart, than to put the key of reſerve in the inſide. See the Maxim 179.

MAXIM CCLXXX.

The Man of good ſtuff.

Honeſty and integrity are gone: obligations are forgotten. There are but few good Correſpondences. The beſt ſervice has the worſt reward. This is the guiſe of the World now a-days. There are whole Nations enclined to evil. Of the one, the treachery is always to be feared; of others the inconſtancy; and of ſome the cheating. Make uſe then of the bad Correſpondence of others, not as an example to be imitated; but as a warning to be upon your guard. Integrity runs a riſque of being warped at the ſight of a diſhoneſt procedure; but a good man never forgets what he himſelf is, becauſe of what others are.

MAXIM CCLXXXI.

The approbation of knowing Men.

An indifferent *yea* of a great man is more to be valued than the applauſe of a multitude. When there is a bone in the wind-pipe, to ſnuffle is not to breath. The wiſe ſpeak with judgment, and by conſequent, their approbation gives complete ſatisfaction. Prudent *Antigonus* placed his whole Renown in the ſingle teſtimony of *Zeno*. And *Plato* called *Ariſtotle* his whole

School. Some mind only the filling of their Bellies, without minding that the Commons are but ordinary. Sovereigns themſelves ſtand in need of good Writers, whoſe Pens are more to be feared by them, than a Picture to the life, by the ugly.

MAXIM CCLXXXII.

To make abſence an expedient, for being reſpected, or eſteemed.

If preſence leſſen Reputation, abſence encreaſes it. He who being abſent is taken for a Lion, appears but a Mouſe, when preſent. Perfections loſe their luſtre, if they be lookt upon at too near diſtance: becauſe men look more upon the back of the out-ſide, than the ſubſtance and in-ſide of the mind. Imagination goes much farther than the ſight: and the miſtake that commonly enters by the Ears, goes out by the Eyes. He that reſts in the centre of the good Opinion, that People have of him, preſerves his Reputation. The Phœnix it ſelf makes uſe of retirement and deſire, to make it ſelf to be the more eſteemed and regrated.

MAXIM CCLXXXIII.

The Man of good invention.

Invention marks a fruitfulneſs of wit. But where is it to be found without a grain of folly? Invention is the ſhare of quick wits, and the good choice that of ſolid judgments. The former is rare, and more

more eſteemed, inaſmuch as many have ſucceeded in chuſing well, and very few in inventing well, and in having the precedency of excellence, as well as that of time. Novelty is inſinuant, and if it be happy, it ſets a double value upon what is good. In matters that concern judgment, it is dangerous, becauſe it runs upon Paradoxes; in knacks of ſubtilty it is laudable: and if Novelty and invention jump well together, they are plauſible.

MAXIM CCLXXXIV.

Meddle not in other Men's buſineſs, and your own will go well.

Eſteem your ſelf, if you would be eſteemed. Be rather covetous than prodigal of your ſelf. Make your ſelf to be deſired, and you ſhall be well received. Never come till you be called, and never go till you be ſent. He that engages of his own head, incurs all the hatred, if he ſucceed not; and though he ſucceed, he is not liked the better for it. A man that is too intriguing, is the But of contempt: and as he introduces himſelf without ſhame, he is repulſed with confuſion.

MAXIM CCLXXXV.

Not to loſe ones ſelf with another.

Know, that he who is in the mire, calls you not, but to comfort himſelf at your coſt, when you are bemired with him.

The unfortunate look out for ſome body to help them to bear their affliction. He who in proſperity turned his back, will in adverſity ſtretch forth his hand. Conſider well that you may not be drowned, by endeavouring to help thoſe who are a-drowning.

MAXIM CCLXXXVI.

Suffer not your ſelf to be obliged, nor by all ſorts of People:

For that would be to become a common ſlave. Some are born to be more happy than others; the firſt for doing of good, and the others for receiving it. Liberty is more precious than all gifts; and to receive, is to loſe it. It is better to keep others in dependance, than to depend upon one alone. The only advantage of Soveraignty is, that it can do more good. Above all, have a care not to reckon any obligation as a favour. Be perſuaded, that men moſt commonly ſeek to oblige, that they may engage.

MAXIM CCLXXXVII.

Never to act in Paſſion.

Otherwiſe, all will be ſpoil'd. Let him that is not himſelf, have a care not to do any thing by himſelf; for paſſion always baniſhes reaſon. Let him then ſubſtitute a prudent Mediator, who will be ſo, if he be

be without paſſion. Standers-by judge better than the Gameſters, becauſe they fall not into paſſion. When one finds himſelf moved, retentiveneſs ſhould beat the retreat, leſt the choler may be more heated. For then every thing would be done violently, and by ſome minutes of fury, one would prepare to himſelf a ſubject of long repentance, and great repining.

MAXIM CCLXXXVIII.

To live according to occaſion.

Whether it be action, or diſcourſe, all ought to be ſquared according to the time. We muſt reſolve, when we can; for Time and Tide ſtays for no man. Regulate not your life by general Maxims, unleſs it be in favour of Vertue. Preſcribe no poſitive laws to your will; for you will be forced next day to drink of the ſame water which you deſpiſe to day. Some men's impertinence is ſo whimſical, that they would have all the circumſtances of a project quadrate to their madneſs, inſtead of accommodating themſelves to circumſtances. But a wiſe man knoweth that to conform to the times, is the North-Star of Prudence.

MAXIM CCLXXXIX.

What moſt diſcredits a Man, is to ſhew that he is Man.

He is no longer reckoned divine, ſo

ſoon as he is known to have much in him of man. Levity is the greateſt counterpoiſe of Reputation. As a grave man paſſes for more than man, ſo a light ſhittlecock is hardly reckoned a man. No vice diſcredits ſo much as levity, inaſmuch as it is diametrically oppoſed to gravity. A light man cannot be ſubſtantial, and eſpecially if he be old, ſeeing his age requires more prudence. And tho' this fault be very common, yet it is ſtrangely derived in every particular perſon that has it.

MAXIM CCXC.

It is a happineſs to join eſteem with affection.

To be reſpected, there is no need to be too much beloved. Love is bolder than hatred. Affection and veneration ſeldom agree together. And tho' it is not fit to be too much feared, yet neither is it good to be too much beloved. Love begets familiarity, and as faſt as this comes in, eſteem goes out. It is better to be loved with reſpect, than with tenderneſs. That is the love which great men require.

MAXIM CCXCI.

To know how to make an eſſay.

Let the addreſs of a judicious man counterbalance the reſervedneſs of a cunning man. A great judgment is required to meaſure the capacity of another. 'Tis far better to know the character of minds,

than

than the virtue of herbs and ſtones. That is one of the greateſt ſecrets of life. Metals are known by their ſound, and Men by their talk. Integrity is known by words, but much more by deeds. In this, much penetration, circumſpection and caution is required.

MAXIM CCXCII.

To be above, and not below ones Employment.

How great ſoever the ſtation be, he who holds it, ſhould ſhew himſelf ſtill to be greater. A man that hath wherewith, is ſtill growing, and ſignalizes himſelf more and more in his employments; whereas he that hath a narrow heart, is ſoon at a ſtand, and is at length reduced to an inability of performing his obligations, and maintaining his Reputation. *Auguſtus* made it his honour to be a greater Man than Prince. A great heart, and a reaſonable confidence in ones ſelf are of great uſe here.

MAXIM CCXCIII.

Of Maturity.

It is conſpicuous in the garb, but much more in the manners. Material gravity makes Gold precious, and moral the Man. That gravity is the ornament of Qualities, through the veneration that it attracts to them. The out-ſide of man is the frontiſpiece of the Soul. Maturity is not a dull

dull look, nor an affectation of demure geſtures, as Dunces ſay; but a well weighed Authority. It ſpeaks by ſentences, and acts always to the purpoſe. It ſuppoſes a complete man; that is to ſay, who is as much a great perſon, as a mature man. So ſoon as a man ceaſes to be a child, he begins to be grave, and to ſhew his value.

MAXIM CCXCIV.

To be moderate in ones Opinions.

All judge according to their intereſts, and abound in their own ſence. Moſt men make reaſon give way to paſſion. Let two be of a contradictory Opinion, yet each preſumes to have reaſon on his ſide. But reaſon that hath always been faithful, hath never had two faces. A wiſe man is to reflect upon ſo nice a point; and thereby his doubting will correct the head-ſtrongneſs of others. Let him ſometimes go to his adverſaries ſide, that he may examine what he grounds upon, and that will hinder him from condemning him, and ſo eaſily arrogating to himſelf the victory.

MAXIM CCXCV.

To be, and not ſeem to be a man of buſineſs.

Thoſe who have leaſt to do, would appear to be loaded with affairs. They make a myſtery of every thing, and that with the greateſt ſillineſs imaginable.

Theſe

Theſe are Chamelions of applauſe, but are heartily laughed at by every body. Vanity is inſupportable every where, but here it is flouted at. Theſe little Piſmires of honour go a-begging the glory of great exploits. Shew as little as you can your moſt eminent qualities. Reſt ſatisfied to do, and leave it to others to talk of it. Give your good actions, but ſell them not. Golden Pens muſt never be hired to write upon dirt; which is an eye-ſore to all men of ſence. Strive rather to be a Hero, than to ſhew it.

Thoſe (ſays he in the Chapter of his *Diſcreet*, entituled *Hazaſleria*) pretend to moſt buſineſs, who have leaſt, becauſe they go a hunting after occaſions, and magnifie them. They ſet a great value upon things that are worth leſs than nothing. They make a myſtery of every thing, and the ſmalleſt matter is to them a prodigy. All their affairs are the prime tranſactions of the World, and all their actions exploits. Their whole life is a train of Miracles, to be publiſhed by the Trumpet of Fame. They have nothing that's common, every thing is ſingular in them, whether it be Valour, Knowledge, or Fortune. All vanity is juſtly reckoned foppiſh, but bragging is intolerable. Wiſe men make it more their honour to be great, than to appear ſo. But theſe men

men reſt ſatisfied with the bare appearance. To love to appear is ſo far from being a mark of ſublimity in them, that on the contrary it is a demonſtration of a low mind, ſince the leaſt thing appears as much to them as the greateſt. Pride is offenſive every where, but chiefly here. They meet with contempt where they look for eſteem. When they fanſie to themſelves that they will be admired, they find themſelves expoſed to the deriſion of all men. Their vanity proceeds not at all from the greatneſs of Soul, but from the lowneſs of heart, ſeeing they aſpire not to true honour, but only to ſhows; not to real exploits, but to brag of them, without doing them. There are others, who would ſeem to be mighty miniſters, great men for magnifying objects, there is no buſineſs ſmall as to them, of Atoms they make a great duſt, and of a little a great noiſe. They give themſelves out for men overwhelmed in buſineſs, and by conſequence, deſirous of repoſe and leiſure. They ſpeak only by myſtery, their leaſt geſture is a ſubject of divination. They make great exclamations, and then, that they may the more ſurprize, ſtop ſhort, like to the Machines of *Gianello della Torre*, of as great noiſe, and as little profit. There is a great deal of difference, nay, and contrariety

trariety betwixt great *Doers*, and great *Talkers*: For the more brave actions the former do, the leſs they affect to ſpeak of them. They are ſatisfied to do, and leave it to others to tell what they have done; and tho' others ſhould be ſilent, yet the things themſelves would ſufficiently ſpeak. The ſecond ſell at a dear rate, what others give *gratis*. They publiſh it with ſound of trumpet; and for want of Pens enough amonſt thoſe of fame, they hire golden pens (that is to ſay, mercenary pens) to make them write dirty characters. *And then he concludes in theſe Terms:* The pens of fame are not of Gold, becauſe they are neither to be ſold nor hired; but they have a better ſound than the fineſt ſilver; they are of no value; but they beſtow it upon merit.

To this may be added what *Diogenes* ſaid one day to a young *Bragadocio*, who alledged to him the multitude of his buſineſs: *That it became him well to ape the Woman.*

MAXIM CCXCVI.

The Man of Value, and majeſtick Qualities.

The great Qualities make the great Men. One of theſe alone is equivalent to all the indifferent put together. Heretofore a man made it is honour to have nothing but what was great in his houſe, even

even to the moſt common utenſils. By much ſtronger reaſon ought a great man to endeavour that all the qualities of his mind be great. As every thing is immenſe and infinite in God, ſo ought all things to be great and majeſtick in a Hero. So that all his actions, nay, and all his words, ſhould be cloathed with a tranſcendent majeſty.

MAXIM CCXCVII.

To do all things, as in the preſence of Witneſſes.

That is a man worthy of conſideration, who conſiders that men behold him, or will behold him. He knows that the walls hear, and that wicked actions would rather burſt than not get out. Even then when he is alone, he acts as if he were in the preſence of all men, becauſe he knows that all things will be known. He looks upon theſe as preſent witneſſes, who by their diſcovery will be ſo afterwards. That man was not afraid that his Neighbours ſhould keep a regiſter of all he did in his houſe, who deſired that all men might ſee it.

MAXIM CCXCVIII.

The ready Wit, the profound Judgment, and the quaint Diſcerning.

Theſe three things make a prodigy, and are the greateſt gift of divine Bounty. It is a great advantage to conceive well, a greater

greater to reaſon well, and above all to have a good underſtanding. Wit ought not to be in the backbone, which would render it more painful than ſharp. To think well, is the fruit of being rational. At twenty years of age the Will reigns; at thirty, the Wit; at forty, the Judgment. There are Wits, which, like the eyes of the *Lynx*, of themſelves ſend forth light, and are moſt intelligent, when the obſcurity is greateſt. There are others who are extemporary, and hit always upon that which is patteſt to the purpoſe. They are always ready furniſhed, and with what is good too. A moſt happy fœcundity! But a diſcerning Judgment ſeaſons the whole life.

MAXIM CCXCIX.

To leave with an Appetite.

Men are to be left with the Nectar upon their lips. Deſire is the ſtandard of eſteem. Even in bodily thirſt, it is a skilful management to provoke it, and not to ſatisfie it wholly. The good is doubly good, when there is but little of it. The abatement is great at the ſecond bout. Too full an enjoyment is dangerous; for it cauſes the higheſt perfection to be deſpiſed. The only rule to pleaſe, is to find an appetite left with a deſire. If it be to be provoked, let it rather be by the impatience of longing, than the glut of enjoyment. A felicity

city that coſts pains, gives double contentment.

MAXIM CCC.

In a word, to be holy.

That is to ſay all at once. Vertue is the chain of all perfections, and the centre of all felicity. It renders a man prudent, attentive, circumſpect, wiſe, valiant, reſerved, ſincere, fortunate, plauſible, true, and a Hero in all things. Three things make him happy, Health, Wiſdom, and Holineſs. Vertue is the Sun of the Microcoſm, and a good Conſcience is its Hemiſphere. It is ſo lovely, that it gains the favour both of Heaven and Earth. Nothing but it is amiable, and nothing hateful but Vice. Vertue is a thing in good earneſt, every thing elſe is but mockery. Capacity and Grandeur are to be meaſured by Vertue, and not by Fortune. Vertue ſtands in need of nothing but it ſelf. It renders man amiable in this life, and memorable after death.

Principibus placuiſſe viris non ultima laus eſt.

Non cuivis homini contingit adire Corinthum.

Hor. *Ep.* 17. *lib.* 1. *Epiſt.*

THE END.